The Missionary Herald

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A Prayer at the Turning of the Year

By ISAAC OGDEN RANKIN

THOU knowest, our Father, how fleeting are our years. Help us to remember with exultant hearts that they are all the years of the Lord Christ, while we go forth with cheerful courage to new adventures in his service. Make the promises of thy unfailing love and faithful keeping clear to memory and expectation. Suffer us not to fall into any anxious thought or foreboding dread. If in place of labor thou biddest us lie still awhile, be with us, that in all our times of withdrawal from the world we may abide in peace with thee.

We remember before thee with sorrow of heart all our neglects and unfaithfulnesses in the ended year. Teach us, with faces turned away from our too easily besetting sins, to look for the coming of Christ's kingdom and the glory of a world dwelling in purity and love. Give us some part in the expectation and the bringing in of that triumphant hour. Transform our weakness by the power of thy Holy Spirit, our helper and our guide. Enlarge our sympathies, until there shall be no child of thine who is not our brother in thy love. Give us the joy of wide companionship, that we may see the work of many grow and prosper before thee. Teach us to find thee in the life of our own neighborhood and to look abroad, that we may understand how large is the work in which thou hast given us a part. So make us like thyself in wish and hope, and deepen our affections and our joy.

Lord, in these times of war and sorrow, have mercy upon the nations. Hasten the coming of enduring peace, in thy favor and by a new good-will of men. Keep especially thy messengers who are in any peril of life or health, and all who are in fear for those they love To all thy flock, scattered among the peoples, give sustaining courage to go forward in true faith and love. Make them faithful witnesses for the Lord Christ in every troubled hour. We thank thee for men and women who have held to thee in danger and have not denied thy name. Give us like courage, though no temptation to denial come.

We bless thee for all thy loving-kindness in the work of the ended years. We commit to thee the needs and hopes of the days to come. Only guide our hearts to know thy will, teach us to do our part in true endeavor and joyful expectation, and bring thy good purpose to completion in thine own time and way. And this we ask with grateful hearts and forward-looking faith in the name of our Lord and Saviour Jesus Christ. Amen.

Missionaries' Safety Assured

"I DO not recall a single station which has been out of touch with us for any great length of time." So writes Treasurer Peet from Constantinople, November 16, in reporting the receipt through the Standard Oil Company of New York of $25,000 for the Turkish mission account; also the good health and spirits of the missionary circle. It cannot be too often repeated that so far as word is received at the Board Rooms there is no occasion for serious anxiety concerning the safety or welfare of any missionary of the Board on any one of its fields.

Anno Domini 1915

A NEW year of our Lord! It is well to remember whose the year is; by what reckoning we sail into the unknown. For we are confessedly in heavy seas and under a lowering sky. The storm broke so suddenly it is hard to realize yet what has happened. Black, angry, appalling, it has darkened the world and depressed every way of man's life.

What shall the end of this year be? Will the storm pass as quickly as it came? And out of all the ruin in its track will something better arise? Will the sun yet shine down upon a fairer and more fruitful world? If it is a year of the Lord, it must mark some advance of his kingdom; it calls for faithfulness and courage on the part of his servants. It is a time to hear his voice and to do his works and to overcome. For it may be a year of the right hand of the Most High.

The Prolonging of the War

IN spite of pronouncements beforehand that a long war on a world scale was impossible under the conditions of modern warfare, the European conflict continues with a widened area of battlefields and with unrelaxed if not increased fierceness of conflict. Despite terrific losses by both armies and an expenditure of staggering sums of money, there seems no disposition on either side to cry "Enough." Reserves are still forthcoming to reënforce the decimated troops; fresh advances follow reported defeats; desperate attacks are met by as stubborn defense; we wait yet to hear of a decisive victory.

Meanwhile let us be thankful for the mercies that also continue: that we in America are still at peace; that so much of the world's work can yet go on; that broken lines of communication and commerce are somewhat restored; that our missionary interests are so well safeguarded and maintained; that missionary opportunity in the Far East is none the less bright; that even in Turkey mission activity is little interrupted, in many cases even quickened by the common misery of the war.

Halting the War for Christmas

THE proposal of a three weeks' armistice to cover the Christmas holidays was another of the absurd contradictions which the great war has produced. If the conflict be necessary and righteous; in defense of national life and honor; a veritable blow for the eternal verities—and this, we understand, is what each side claims—then what more holy use could be made of the Christmas season than to fight it out to a victory for God and his right? But if it be, on either side, an unjust, selfish, and cruel war, then to stop it for a few days in order to cherish the Christmas spirit of peace and good will, only to resume the struggle with freshened strength and renewed purpose, would be a mockery that might well make the Christmas angels weep.

To be sure, there is incongruity in Christian nations fighting at Christmas time; but so there is incongruity in Christian nations fighting at any time.

A Date to Remember

THE accounts of the American Board of Commissioners for Foreign Missions for the calendar year of 1914 will close as usual on the morning of January 4, 1915. But contributions to be included in the Year-Book as on the

apportionment for 1914, *if so designated,* will be received until the morning of January 10, 1915. As very earnest efforts are being made to get out an early edition of the new Year-Book, it will be a great advantage if all remittances can be in by the 4th.

The Hustling East

IT may be suicidal for the American to attempt to hustle the Orient. But the East itself is on the jump. It is moving irresistibly. There is an immense immobile mass which is not yet stirred to its depths; but surface changes are rapid and their influence is sinking in. The missionary enterprise is pressed continually to keep up. Even in the interior of China, where tradition and habit are strongest, conservatism is yielding to the new forces and the opportunity for missionary advance is fairly startling. The Envelope Series for January contains a reprint of portions of the annual report of Fenchow station, in the Shansi district of the North China Mission, which sets forth vividly activities that stir the blood and fire missionary enthusiasm. It is good reading. Our advertising pages describe the issue more at length.

Between the Horns of the Dilemma

IN a time of war like this, foreign mission secretaries catch it from both sides. Here are the missionaries' friends in this country writing and even telegraphing: "Why don't you call them home? Aren't you taking an unjustifiable risk in leaving these Americans in the midst of the disorders and perils that must beset life now in Turkey?" And here are the missionaries writing from their fields: "Why don't you send along the reenforcements? How do you dare hold them back when the need was never so great nor the opportunity so commanding? Do let us have on the ground all the laborers to whom we are entitled."

So far the wise course has seemed to be to leave at their wonted posts those already there and who have no other thought than to stay there, but to hold back from the uncertainties of a journey through belligerent territory those who would appear as strangers and foreigners seeking a new location. If it were possible to arrange a telephone so that the missionaries on the field and their friends at home could talk it out together, it might result that no word would be heard on the matter at these Rooms.

Living Epistles

THE most effective witness for Christianity is a real Christian. There is no gainsaying the silent evidence of his life, born from above. In every land he counts. Against whatever of prejudice, suspicion, or indifference may surround him he prevails without striving. He cannot be hid. And his enemies become the footstool of his feet.

During the year 1915 the *Missionary Herald* will print month by month the life story of some such Christian man or woman on one of the several mission fields of the American Board. The first of these "human documents" appears in this issue under the title, "Maebashi's Grand Old Man."

The War's Blow at Missions

WE in the United States are aware of many indirect and some quite immediate embarrassments which the great war has brought upon foreign missionary work. The American Board has already suffered hardships and losses because of this conflict; it faces other dangers besetting its treasury and the administration of its fields.

But we know little of such disturbances as have befallen many of our sister societies, especially those of Europe. The National Missionary Council of India, which from the beginning of the war has endeavored to gather the facts of the case, in a communication from its secretaries to the *Harvest Field,* published in October, reported already an appalling list of interruptions of work on the part of Continental Missions in that land.

Their main field lies in the Madras Presidency. The Schleswig-Holstein Mission, with more than forty European missionaries, had dismissed 275 Indian agents, put 150 more on half pay, and closed a seminary of seventy-eight students. The Leipzig Lutheran Mission, working in Tanjore, Madura, and Ramnad districts, and in Trichinopoly, with a very large monthly expenditure, had received no money since the war broke; schools had been disbanded, children sent home; the missionary staff was in most critical situation. Similar facts are reported from other German missions.

The Council, feeling the urgency of the situation and the calamity that would follow a breakdown of the work, suggests that the aid of British and American funds be sought for relief, that private hospitality be extended to the stranded missionaries, and that English and American missionaries be asked to contribute each a small monthly sum toward their brethren's necessities.

Strain on the Bands of Missionary Fellowship

HOSTILITIES of the war inevitably tend to break the ties of missionary comradeship between the belligerent nations. The directors of the London Missionary Society passed resolutions at their first meeting after the commencement of the war, expressing to their brethren in charge of Continental Missionary Societies their sincere and deep sympathy in their financial and administrative difficulties. They recognized the special claim of the comparatively small company of French Protestants pressed by peculiar difficulties, recalling with gratitude the service of the Paris Missionary Society to them at a time of special stress in their work in Madagascar.

To their brethren in Germany they sought to express their Christian affection and the good hope that even during the course of the war they might be permitted to render any help in their power to German missionaries working in territories under British rule. When the war should end, they trusted that together they might do much to relieve bitterness and to restore Christian good will.

A reply received from the secretary of the Paris Missionary Society was full of gratitude and appreciation, but reported a German paper as repulsing these advances with scorn, saying that victorious Germany would have no need of English aid and advising English Christians to transfer their benevolence to the Paris missions, which would be in such a critical position after the defeat of France.

For Foochow Girls' College

THE recently chosen president of the Foochow Girls' College, Miss Elizabeth S. Perkins, formerly of Diongloh, started on her return to China, after furlough, in mid-November. She took with her two young women who, though they have yet to learn Chinese, have

MISS WARD

MISS COOK

had experience in teaching in this country. They are Miss Laura D. Ward, of Medford, Mass., and Miss Stella M. Cook, of Shoreham, Vt. Miss Ward is the daughter of Langdon S. Ward, for thirty years treasurer of the American Board, and his wife, who was the daughter of Rev. E. E. Bliss, missionary of this Board in Trebizond, Turkey, and who was herself a missionary in Turkey prior to her marriage. Miss Ward has two sisters and one brother already on the foreign field, and another brother has recently been appointed as a medical missionary. She is a Mt. Holyoke

graduate. Miss Cook is a graduate of Middlebury College, Vermont, and will teach the science courses to the Foochow girls. She has been a successful teacher of mathematics and science since leaving college, and is also an active Sunday school worker and Bible student. Both these young women are to be supported by the Woman's Board of Missions.

For India and South China

Miss Helen Tow is one of the youngest of the year's appointees. Her home is in Iowa. She graduated in 1914 from Oberlin College, and she is appointed to South China to be associated with Mrs. C. A. Nelson, with whom she is already acquainted, in the

MISS TOW

DR. SCOTT

work of the boys' or girls' schools in Canton. Her support is assumed by the Woman's Board of the Interior. Dr. Katharine B. Scott has already had two years' experience in the Madura Mission, and now returns on life appointment. Dr. Scott is a graduate of Wellesley College and of the Women's Medical College in Philadelphia. She practised medicine for a few years in Lancaster, Mass.; and late in 1911, after some months of travel in Europe, she went to India to substitute in the women's hospital at Madura during the furlough of Dr. Harriet Parker. Although she went for a year, she stayed two years, and now returns to the station where she won warm friends and a big place of usefulness. She will be supported by the Woman's Board of Missions.

As They See It in the East

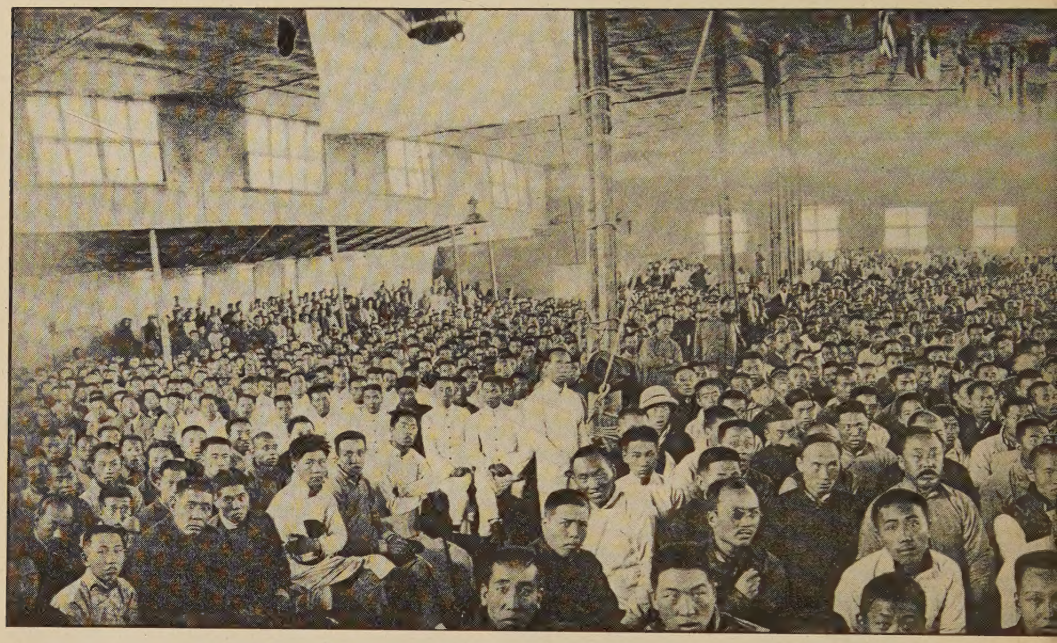
We are intensely interested in learning how this desperate war impresses the people of the East; what they think of it as occurring between "Christian nations." Miss Daughaday, of Sapporo, Japan, writes that the most enlightened men there, especially those who have been trained abroad, regard it as the survival of ancient ideals and national ambitions and the power of kings, regardless of the sentiment of their peoples. The churches are saying, "It is a wicked war, contrary to the teachings of Jesus Christ." Buddhist and Japanese rationalists are making the war a pretext to revolt against Christianity. They charge that Christianity, after all these centuries, is powerless to purify society, reduce armaments, and prevent war; and that atrocities are being perpetrated by so-called Christian Powers such as Japan was not guilty of in her late wars.

It is somewhat reassuring to learn of expressions recently made by men of Turkey, China, and East India, all of which show that they distinguish between the teaching of the Christian gospel and this outburst of war.

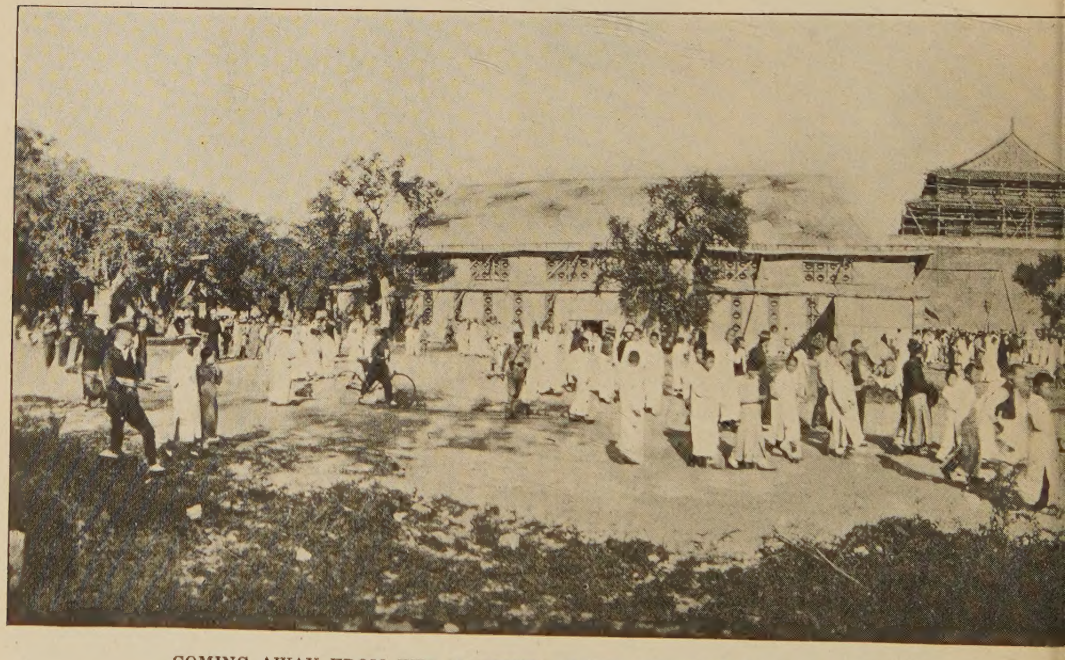
The California Incident Again

Miss Daughaday also indicates that Japan's irritation over the anti-Japanese California legislation is not yet allayed. The northern Japanese are more resentful than the southern, as they are a sturdier and more independent type. One difficulty in the case comes from the fact that the Hearst and other sensational American newspapers are translated and reprinted in Japan. Foreign mischief makers also, not yet identified, send false reports both to Japanese and American newspapers.

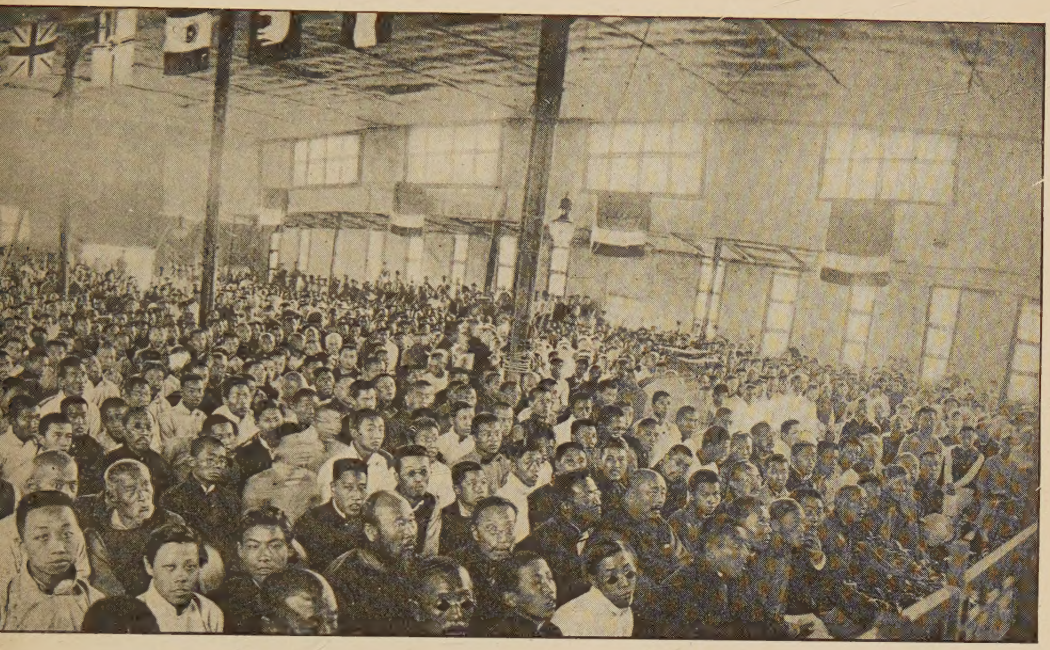
Japan's grievance is that while professing friendship the United States discriminates against Japan, yet receives the riffraff of Europe; moreover Japan thinks America false to her treaty obligations, in spirit, if not in letter. In this connection we are glad to note



THE CROWD WHO LISTENED TO THE GOSPEL MESSAGE



COMING AWAY FROM THE MEETING AFTER MR. EDDY HAD SPOKEN



AT THE EVANGELISTIC MEETINGS IN PEKING (*See page 14*)

THE MAT SHED IN WHICH MR. EDDY PREACHED IS JUST INSIDE THE FORBIDDEN CITY

the good service which Dr. Sidney Gulick, Pastor K. Tsunishima, of Tokyo, and now Dr. Doremus Scudder, of Honolulu, are doing to the cause of our international relations by their speaking tours in behalf of a fair and Christian attitude on the part of the American people toward the high-spirited but reasonable empire on the other side of the Pacific.

High Endorsement of the Missionary Method

In view of the charge so often repeated that missions and missionaries have no standing in the lands where they are located, that their efforts are unpractical and their labors fruitless, it is significant that the Prudential Committee has just now accepted a proposal from government in India—two proposals, indeed, though joined in one—for undertaking the care of criminal settlements for the robber caste.

There are 200,000 lawless and thieving Kallars in the Madura district among whom the Board's Madura Mission has been working for years and with fair success. Government now proposes to establish a settlement of these strong but unruly people, to erect buildings for them, including schools of different grades, and to finance the scheme throughout. It asks the mission to provide the superintendent, who is to have full charge and to be given a free hand in its management, and the teachers for the schools. Government will provide a bungalow for the superintendent, the Board being expected to furnish only his support.

Similar overtures have been made as to the Kuravars, a robber caste, fewer in numbers, living in the Ramnad district near Aruppukottai. The assistant superintendent of police, writing to Mr. Jeffery concerning this latter proposal, says: "The charge of the settlement will be under your mission, which will be responsible to government for what goes on. Government is prepared to be liberal in the way of money, and the question of finance should in no way deter the mission from taking on this settlement."

From every point of view these are important and inviting proposals. They open the door wide to a large and promising piece of work. The people themselves are eager for mission rather than official handling. But what strikes us as most significant is the undeniable witness thus borne as to the practical efficiency of the missionary and his method. The Indian government evidently believes him capable of tackling a tough piece of work.

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"Hell Is Let Loose"

"Hell is let loose and no one can tell what is going to happen." So writes one of the London Missionary Society's men to *The Chronicle* of war scenes in Central Africa. His station is in Northern Rhodesia, south of German East Africa. German forces had come across the border, burning, killing, and seizing all available food. Ignoring the rule that natives should not be brought into the war, they were enrolling hundreds of them and encouraging them to spread desolation. As a countermove the English authorities had felt compelled to call out their Rhodesian people, who were then flocking to the standards, delighted to get a chance to burn and kill. "Here, at any rate," declares this missionary, "war is devilish." The method to be adopted by the native chief and his people was this: to kill all males above puberty; to take the women, cut off noses, lips, or ears, and violate them, and to kill all the children. This chief is said to be a decent sort of a man, but such is the effect of war upon him and his people. "We tried," adds the missionary, "to get him to take a Christian idea of war."

If the whole situation were not so awful and so condemnatory of our vaunted civilization, it is enough to fill the mouth with laughter to think of Christian missionaries endeavoring to instruct African savages in the art of war according to Christian standards.

MAEBASHI'S GRAND OLD MAN

By Rev. Hilton Pedley

Water wheels of Maebashi

MIYANCHI BUNSAKU, the "Grand Old Man" of Maebashi, from whose countenance, as his photograph shows, radiated kindness and sincerity, was laid to rest in the ancestral graveyard five years ago.

Born in the street where he lived and died, he was the youngest and petted child of the feudal lord's treasurer—away back in 1834. But although petted he was not spoiled. At eleven he was apprenticed to a country druggist to learn both the art itself and the lesson of self-dependence. At nineteen the death of his father made him head of the house and heir, not to an estate, but to deep and heavy debt; for Miyanchi the elder preferred ease to work and cheerfully squandered his money to obtain it.

For three years the son tramped the streets with two swinging baskets of *tofu* (bean cake) hanging from a pole on his shoulder, crying his wares as he tramped, and finally paid all bills. At twenty-two he entered the silk business—cocoons and eggs a specialty—and was doing well when the Restoration troubles of 1868 swept away his earnings, leaving him and his family with little but the clothes they wore.

Far from discouraged, he started the manufacture and sale of *manju* (to the foreign child born in Japan what gingerbread is to his brother in America), and soon his *Katahara manju* became famous throughout the province. In 1873 the feudal lords of Japan paid off all their retainers, and these men, unable to work and forced to be economical, proceeded to invest their money. Miyanchi, seeing his opportunity, started a small bank; depositors flocked to him; he found plenty of borrowers at a good interest. Things went swimmingly for a while, and then—the borrowers were unable either to repay the loans or to pay full interest. The retainers, alarmed, made a run on the little bank; and to meet their demands, Miyanchi sold all that he had and cheerfully began again, and this time in the business of hotel keeping, with so little furniture and bedding that for a time he was the joke of the town.

A few years passed, and with both property and good name restored he called together, on the anniversary of his father's death, all those to whom he had loaned money from his bank, welcomed them cordially, treated them in princely fashion; and then, at the psychological moment, held up before their astonished eyes the bunch of "promises to pay," and while they

looked quietly dropped them into the fire.

He was now about fifty years of age, and it seemed as if his time of trials had passed; but one more, and that the severest of all, was still in store. A fire broke out, and not only did he lose his home and hotel, but on top of this five of the principal men of the ward laid a complaint against him at the police station, on the ground that the fire was due to his carelessness. This was the last straw, and the man who had hitherto cheerfully endured poverty, loss, and failure was now transformed into a being thirsting for revenge. He made up his mind to wait till he could get the five men together, and then, after putting them to the sword, commit suicide.

MIYANCHI BUNSAKU
At the age of seventy-two

Man proposes, however, and God disposes. A relative came to visit him, and after hearing the story of his wrong and his purpose presented him with a copy of the New Testament and of Kanamori's "Three Great Doctrines," and then gave him a heart-to-heart talk upon those mighty words of Romans 12: 19: "Vengeance is mine; I will repay, saith the Lord." Startled into a new train of thought, Miyanchi decided to study the new book, soon gave up his idea of revenge, and two years later received baptism at the hands of Rev. Mr. Ebina, who had first met him in the days of his anger and thought him a fearsome spectacle. Sure enough the Lord did "repay." The old man was fond of telling in later life how every one of those five men who had maligned him had for one reason or another finally ended their lives in failure.

Miyanchi was a man of strong humane instincts. If he saw broken glass or a large stone in the road, he could not let it stay there. He paid out considerable sums of money for the repair of holes in the town bridges. He kept at the authorities until they substituted a pontoon bridge over the Tonè River for the ferryboat that sometimes went and sometimes didn't. In cold and stormy days he made it almost a rule to visit the poor of his neighborhood and to see that they did not suffer unduly.

After his baptism his interest in humanity was quickened by his belief in God. He began to preach in season and out of season—in private houses, in Christian meetings, on the trains, on the traveling coaches. He had but one sermon—God made all things. He made man; he intended men to be his children. He would love them if they so became, otherwise he would punish and chastize. He claimed men and they needn't try to dodge him. How often we have heard him dinning this into the ear of a fellow-traveler in a voice that resounded through the train, and winding up his sermonette with a ha! ha! laugh that would fairly shake the little car. He always left his hearer with a good taste in his mouth—if such a mixed metaphor can be allowed.

In 1891 came the great Lifu earthquake. A man who had passed through the town soon after and had seen the work of the Okayama orphan contingent spent a night at Miyanchi's hotel, and told him not only of this, but also of the little boy wandering about the ruins, who when he was questioned turned streaming eyes upon the speaker

and said: "They tell me my father and mother [killed in the crush] have gone to Meido (the abode of the dead). I am looking for it. I can't find it. Won't you please show me the way there?"

This story crystallized what had been working for some time in Miyanchi's mind. He sought out a friend, discussed ways and means of establishing an orphanage, and finally rented a dirty shack for the sum of sixty cents a month! Three orphans were soon found to enter the shack, and in the meanwhile the Lord had raised up a superintendent in the person of a young man, assistant to the local missionary and about to enter a theological college for study. This is no place to tell the story of how this little mustard seed grew and flourished, but it became the old man's pet and greatest treasure. He hunted up children from caves and hovels; he tramped the countryside for subscriptions; he spoke to large crowds at benefit concerts; he left no stone unturned to make the needs of the orphans known. The Lord blessed him. Friends appeared from far and from near. From his native city and province, from all over Japan, through natives and foreigners, from America and Canada, practical sympathy has flowed in a steady stream; and today the institution is on its feet, with a good building where more than forty children are now being housed. A farm of more than 300 acres has been secured on easy terms from the officials of the northern island, and here some fifteen of the orphans are making a happy and successful living by hard work in the fields, being presided over by the first orphan to enter the asylum, herself now the happy mother of four children.

From orphans the old man occasionally turned his attention to the aged and infirm; so in 1893, by dint of hard labor and much persuasion, he secured funds for a small infirmary into which he put about eight people. Old folks are not so much of an attraction as orphans, so it was difficult to secure funds; and more perhaps than anybody—other than his wife—knows did he give of his own substance for these needy people.

THE ORPHANS AND THEIR HOME

Miyanchi stands in the back, near the pillar

KANEKO, THE ORPHANAGE SUPERINTENDENT

THE WIFE OF THE ORPHANAGE SUPERINTENDENT

In June of 1909, after returning from addressing a large meeting in the country, he remarked: "I have never been so tired in all my life. I must go slower henceforth." In July he took to his bed with cancer of the stomach. In August he managed to walk to the station to say good-by to his pastor of ten years' standing. Then he returned to his bed, never to rise again. From September 15 till he passed away on October 7, no food was taken into his mouth; but through all his sickness his energy was marvelous. Many went to comfort, but came away comforted.

His interest in the public good was again shown by his bequeathing his body to the doctors for dissection. Visitors wondered at his hope and faith. A member of Parliament stayed with him for an hour, and before the time was up found himself busy repeating the Buddhist prayers of his childhood. Another member of Parliament remarked that he envied the man who could look forward in such a way to death. Verily his entrance into the eternal was that of the triumphant victor.

Seven hundred people turned out in a pouring rain to attend the funeral. The orphan children were there in a body. The preacher was the man who had baptized him twenty-four years before. The governor sent a representative to pay tribute; the whole province and city were represented. The city has seemed to lack something essential since he passed beyond. When shall we see his like again?

PREACHING TO CHINA'S MEN

(*See pictures on pages 8–9*)

BEGINNING October 22 and continuing until December 1 of 1914, a carefully planned and prayerfully directed effort was made to carry the evangelistic message to the men of Fukien Province, China. The six missions at work in Fukien, together with the Young Men's Christian Association, united in the campaign. Mr. Sherwood Eddy was to lead the meetings in Foochow and Amoy and to conduct Personal Workers' Training Conferences, to be attended by leading native Christians in thirteen cities of the province; while several of China's most successful evangelists and scientific lecturers were to visit eleven other centers. Each of these twenty-four

places was then expected to become a center from which the evangelistic spirit might be spread to the most distant towns and villages.

The whole province seems to have been deeply stirred in preparing for the meetings. The governor of Fukien on his own initiative sent a personal telegram inviting Mr. Eddy to the district, and sent an official statement to magistrates and officials in the principal cities, explaining the nature of the meetings, giving dates, and urging that they assist in all possible ways. In several places the magistrates agreed to act as chairmen of the meetings.

Writing early in October, Pres. W. L. Beard, of Foochow College, says: "Each of the three mission colleges in Foochow is releasing one foreign teacher to make a tour in the country in connection with the evangelistic campaign. One college has given the full time of a Chinese teacher from September to January, the campaign committee furnishing a man to take his place.

"Over fifty men have for five weeks been meeting weekly to prepare themselves to be leaders of Bible study classes after the meetings. The best five men—one foreigner and four Chinese—that we could find in Foochow have been set apart to give full time to directing the follow-up work until January 1. Foochow is already shaken as never before by Christianity."

In the North

It is, of course, too early, as we go to press, to chronicle results of the meetings in Fukien, but we are beginning to learn of some of the impressions made in earlier meetings in North China. Dr. Arthur H. Smith writes from Tungchow on October 2:—

"Mr. Sherwood Eddy has held meetings in Tientsin, in Peking, in Tungchow (one only), and in Paotingfu, and has gone on to Changsha, Hunan. There was a large attendance of each of the classes—gentry, merchants, students, and occasionally women—for each class separate meetings being arranged. The plan has been to have the meetings preceded by a series of lectures on science in some of its spectacular aspects, by Mr. Robertson, of the Young Men's Christian Association, who has developed a genius for electrifying China by this route. In Peking he had at his lectures the record number of 28,000 persons, and at the end of every lecture tickets—of a different color for each day and class of auditors—are distributed for the Eddy meetings.

"Here in Tungchow, after all the explanations and after almost fifty years of contact with missionaries, there was, I learn, *fear* on the part of the women to sign their names or give their addresses. Many signed, but carried the cards away with them. When you read of the wide open door in China, millions clamoring to be taught, and so on, remember this window into the real feelings of the folks who, more than any other class, determine how China is to go."

"Following-up" in Peking

Of the aftermath of the meetings, Miss Luella Miner, president of the North China Woman's College, writes:

"The 'follow-up' workers of the Eddy campaign are almost prostrated, physically and mentally, and with their utmost exertions it is doubtful whether all of the results can be conserved. At one meeting, men largely of the student, teacher, and official classes registered for Bible study to the number of 1,040; at another meeting about 400 business men; and at another about 500 boys. The whole city has been stirred. Some secular papers have printed Mr. Eddy's addresses quite fully, and the thoughts of many have been turned to the need of new motives and help for the strong moral life which is now China's chief need.

"Of course, many of the 1,900 who wrote their names and addresses on cards may have done it with no earnest purpose, but it makes the need of hunting up those who do not appear for

the Bible classes to which they are assigned all the more important.

"These men are being assigned to classes mainly in the missions nearest their place of residence, but where they express a preference for a certain mission, or a known teacher, it is granted. For instance, six or seven men belonging to the board of war, who were assigned to different places, have requested that they form a class, to be taught by General Chang."

FEELING AFTER GOD[1]

A Review by Rev. C. H. OLIPHANT, of Methuen, Mass.

A WORK upon so important a subject by one of the foremost scholars of the time, Prof. George Foot Moore, of Harvard University, is worthy of special attention, comprising as it does a comparative survey of the faiths of all civilized peoples.

The first volume is a mine of knowledge which none but a scholar of equal standing should attempt to assay. An opinion of its rich deposits may be pronounced, however, by the ordinary reader, inviting attention to what will be regarded no doubt as the most discriminating and valuable study of the subject now available.

The present volume passes in a review necessarily brief the religions of China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, and Rome, and forms an introduction to such special studies as may be contemplated by the reader. Its chief value consists in comparative criticism of the individual characteristics of the several religions and in the masterly generalization possible only to first-rate scholarship in possession of all the sources.

Despite the compact generalization required in a handbook (for when one considers the scope of its contents the volume can be hardly more), it is interesting from cover to cover, keen philosophic discrimination, antithesis, and epigram brightening every page. In single sentences light is thrown upon matters of present interest. In China the popular importance of chinatology, a pseudo-science of auspicious spiritual agencies, is responsible for excited aversion to telegraphs and railroads, lest such constructions of wire and rail disconcert Providence.

The source of much of the "New Thought" now invading the West and causing apprehensions for the historic faith of the church is revealed in the fact that "in Mahayana Buddhism mental concentration is *a creative force*." The Japanese spirit of the day is interpreted by the words, "Japan in the seventh century appropriated Chinese civilization with more avidity and with less discrimination than it manifested toward Occidental civilization in the nineteenth."

If the unchangeable fundamental concepts of the religious soul are illustrated by the prevalence in early Buddhistic sects in Japan of doctrines of "justification by faith," the total impression left upon the reader is of the uniqueness of Christianity despite our common heritage with all peoples and faiths in elemental experiences of soul, in thirst for God, and for personal salvation from sin finding ever similar expression and symbolism. "From Buddhism the Chinese first learned a religion of the inner man."

It is true that in the philosophical systems of India salvation is made to depend upon knowledge, but such knowledge is "not of a kind to be reached by any effort of thought. It is an experience that comes like the new birth in the Gospel of John to him that is born of the Spirit." Professor Moore asserts that "while the Hindu reformers of the last century avowed, sometimes in sensational

[1] *History of Religions.* Vol. I. By George Foot Moore, D.D., LL.D., Professor of the History of Religion in Harvard University. New York: Charles Scribner's Sons. Pp. 637. $2.50 net.

utterances, their admiration for Christianity, or, at least, for Christ, and regarded the Christianization of India as its manifest destiny, the face of the present-day revival is not turned to the West. India has much to learn from Europe and America in *material* things, but nothing in religion, is the prevailing attitude."

European affairs at present go far to make this attitude appear reasonable even to Christians, but they who look deeply into things know that there is a cruelty which lives only "in habitations of darkness," an inhumanity worse than the killing of the body, a deadness of soul more deplorable than any perversion of its activities.

Of the historic career of Zoroaster, Professor Moore has little doubt. According to this teacher "the ruling principle in dealing with fellowmen is to do good to the good and evil to the evil, for the evil are the foes of the Lord and of his good world. . . . To do good to them would, therefore, be treasonably to give aid and comfort to the enemy in the great conflict." "The dualism of Zoroastrianism is, however, an attempt to account for the evil of the *present* world; . . . but because God is almighty as well as perfectly good, it can as little admit that evil even in hell is a permanent factor in the universe."

Stirred by the interest of European scholars in their scriptures, the Parsis are at present making renewed efforts to understand and expound them.

To the average reader the sections of the volume likely to prove most interesting are those devoted to the Greek and Roman religions, on account of their closer relation to the New Testament.

Here the satirists and skeptics, the vulgar polytheists and mythologers, the Theogonies, Cosmogonies, Ontologies, and Theodicies, and the Greek philosophy born in the sixth century B.C. adumbrate in varying degree the deep concern for salvation. It is this mighty question, seeking answer first in spells and fetishes for warding off physical calamity, then growing more ethical and spiritual as time goes on, which still agitates the world when "the Desire of All Nations shall come."

The religion of the early Romans, with its zeal for prosperity and fortune, consecrating all labors and enterprises by appeals to the supernatural powers presiding severally over them, suggests a certain type of religion having its say in modern Christendom, a religion which turns from the soul to the soil, from enlarging the heart to enlarging its borders, and (shall we say) from the saving of the soul to the spraying of apple trees and the sanitation of tenement houses. The reviewer may be pardoned a single reflection made somewhat more vivid by the reading of this book. It may indeed be that the "good world" ideal of religion, as distinguished from the good man ideal, is coming, and coming to stay—the good world, that is, as a dominant objective in Christian effort and in church life as distinguished from the good man conception and as superseding it in emphasis. If so, no change in all the past history of religion of so radical a nature is on record.

By the side of the religions which flourished under the Roman empire Christianity was spreading over the ancient world. "It, too, was an Oriental mystery which admitted to its solemn functions only initiates. It differed from all the rest, however, in its intolerant attitude, not only toward other ways of salvation, but toward the religion of the state. In the fifth century the old religions decayed and disappeared." "The church paid the price of its victory in taking over with the masses it absorbed the vital part of the beliefs and practices they had ostensibly renounced—here, too, the vanquished gave laws to the victor."

With these words the volume closes, whetting interest in the more vital contents of a second which is to deal with Judaism, Christianity, and Mohammedanism, and deepening the reader's admiration for a scholarship so exhaustive as Professor Moore's.

NO TIME NOW TO HAUL DOWN THE FLAG!

By REV. A. J. LYMAN, D.D., of Brooklyn, N. Y.

THIS is precisely what the American Board is saying, and must say today. Its missionaries are saying this. Its constituency will say the same. This was the serious, strong undertone of the Annual Meeting at Detroit. This was the common, clear, significant utterance throughout the recent Foreign Missionary Rally in Brooklyn on Sunday, November the 8th--the first public echo of the Annual Meeting—when all our Congregational pulpits were occupied by the officers and veteran missionaries of the Board; and this, accordingly, is the instant, imperative call of the old Board itself to its uttermost station and to its youngest recruit—at once a challenge and a summons—"*No time now to haul down the flag!*"

And why? For this large, level, and conclusive reason: because the Board and its work stand for that international, interracial, world-wide *Christian Humanism*, the disregard of which has so largely brought on the awful convulsion of the present war in Europe, and the reinstatement of which in something of its due authority over the minds of men is the *sine qua non* for the ultimate cessation of strife and the accomplishment of a real and permanent peace.

The Board is politically neutral; that is, it is wholly aloof from politics, but it is not neutral as between humanity itself and war. It loves *men*, all men. It loves nations. It loves races, all of them. It is disinterested and impartial, friendly toward all. Among the peoples it seeks "not theirs, but them"; and it seeks them under the Christian conceptions of their larger possible harmony as brethren in the broad and humane kingdom of Christian truth, justice, and love.

Now, then, when the din of arms fills all the earth; when the madness of battle has usurped the place of reason; when hate, wrath, misunderstanding, darken the very air of the common heavens—then, *now*, as never before, straight out in the storm, like the world-loving, world-saving Christ himself, must our Board stand in his name, suppressing no syllable of its great, glad, gospel message, fearing no blind riot of its critics or its foes, rationally brave, wearing the smile, outreaching the hand, steadying its soul in its God, humble in spirit, *humanity's comrade*, ready to serve, able to save, and eager to save all.

This is the *Christian Humanism* to which the Board is pledged, which its noblest traditions illustrate, for the clear, loving reassertion of which all the nations, unaware to themselves, are desperately calling now.

ORDINARY SCHOOL IN JAFFNA

SCHOOL OF THE BETTER TYPE

VILLAGE SCHOOLS IN CEYLON

THE Board enrolls ten thousand children in its village schools in Ceylon. The first picture above shows the thatch-roofed, mud-walled spaces in which most of the schools are held. The sun blazes into the children's eyes as they sit on the mud bench beside the wall; the insects rustle down from the dry thatch overhead; the chief equipment is a blackboard stood up on the floor against the central mud post. The second picture shows a little better type, the walls higher, floor cemented, but the roof still of thatch. In order to secure government grants and to meet our own ideals, the Board would like to have for its schools cement-walled houses, with tiled roofs, the walls so arranged as to screen the pupils from trying sunlight and yet to afford plenty of ventilation, etc.

AN IDEAL SCHOOL BUILDING

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$17,660.87	$3,327.97	$876.57	$3,036.44		$1,496.50	$26,398.35
1914	14,724.20	2,096.98	658.54	2,206.94	$2,000.00	1,759.50	23,446.16
Gain					$2,000.00	$263.00	
Loss	$2,936.67	$1,230.99	$218.03	$829.50			$2,952.19

FOR THREE MONTHS TO NOVEMBER 30

1913	$40,788.57	$7,121.31	$1,896.71	$93,947.03	$1,500.00	$5,732.10	$150,985.72
1914	43,101.87	6,203.45	1,798.23	99,576.67	4,000.00	5,694.25	160,374.47
Gain	$2,313.30			$5,629.64	$2,500.00		$9,388.75
Loss		$917.86	$98.48			$37.85	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1913	$60,844.47	$41,475.80	$6,710.78	$109,031.05
1914	48,381.04	49,110.50	3,751.88	101,243.42
Gain		$7,634.70		
Loss	$12,463.43		$2,958.90	$7,787.63

NOVEMBER SHOWS A FALLING OFF

IN September we showed a gain of $7,171; in October we showed a gain of $5,169; and, of course, we hoped November would keep in the procession. But we can't expect to gain all the time, and perhaps it is just as well to have a sobering report early in our year. November marks a recession (we will not call it retreat) all along the line of the living; $2,936 less from churches, $1,230 less from individuals, $218 less from young people's societies. There has been a gain of $2,000 from maturing conditional gifts and of $263 from interest on funds. The total loss on the month as compared with last year is $2,952.

We need not go far to discover the causes of this falling off. Business conditions, reduced incomes, Red Cross and Belgium relief, are in the minds of all, and these are liable to continue for some time. We will not judge the trend of giving from one month's re-

turns, but should December be like November, we would begin to tremble for the year. How shall God's people meet all these extra appeals? For most of them there is no way but the old way—the Christ way of sacrifice. We must give up things in order that the work may not suffer. But sacrifice must be governed by intelligence, and intelligence means thought; it means calculation. The call comes to us all to study our beneficence as never before, so that our good in one direction may not result in evil in another direction. By all means let us help the stricken people of Belgium, Poland, Albania, and Turkey; such appeals are compelling; but it would be a sad injustice to take this out of our missionaries. They will have chances enough to sacrifice for the sake of the stricken people about them, without our adding to their hardships through the diversion of our usual gifts.

December should be a great month, since it closes the almanac year, when our churches seek to round out their apportionments. We look for a gain from that source, and may we not count upon many individual friends making extra Christmas offerings in recognition of the blessings of peace which we enjoy in this favored land?

YOUR OWN MISSIONARY

The past few months have seen unusual activity among the churches in the matter of taking on the support of individual missionaries. The First Congregational Church of Evanston, Ill., having contributed liberally for years to the general fund of the Board, has now voted to apply its gifts in part to the support of Dr. and Mrs. Haas, in charge of the medical work at Adana, Turkey. Members of Plymouth Church, Milwaukee, having dedicated their beautiful new edifice, feel that God is calling them to greater participation in missionary work, and are contemplating assuming the support in part of Dr. and Mrs. Hoover, who are in charge of the important hospital at Talas, Turkey. Pilgrim Church, Seattle, joins with the University Church of the same city in caring for the Shansi educational team, Rev. and Mrs. Arthur W. Hummel and Rev. Frank B. Warner. The commissioning of Mr. Warner and the farewell service for the Hummels were held on November 9. Plymouth Church, Columbus, O., under the inspiration of its young people, asks for the privilege of "getting under" Mr. Charles Henry Riggs, who goes out to Albania as an agricultural missionary. First Church, Keene, N. H., has joined forces with Rev. James K. Lyman, of Marash, and is proud to print his name on its calendar as representing it in Turkey. Several other churches, such as Farmington Avenue, Hartford, and First Church, Cambridge, are planning to apply their gifts in this personal way. Others, preferring to have their gifts cover a wider range than one man's work, are taking shares under the Station Plan. In this way they feel that they are partners in all the good things which are being done at some large center of missionary strategy and work. Both plans are excellent, and the Board favors churches "tying up" to the work in some definite way. This method intensifies interest and steadies the giving.

Has your church its "own missionary" or its "own work" abroad? If not, the opportunity is before you. Write to us and let us see what arrangement can be made. There are individuals in our churches supporting their own missionaries, and a happy and rewarding partnership it is. One who has for years stood behind Rev. Hervey C. Hazen, of the Madura Mission, now that this noble worker has died, pledges $1,000 per year to keep Mr. Hazen's influence going. The money will be applied to the work at Tirumangalam, where Mr. Hazen spent so many beautiful years, and to the theological seminary at Pasumalai, where preachers are being trained for this and other needy fields. What better proof can we have of the value of this system of personal support? We crave a similar opportunity for

the enrichment of the spiritual life of others by such a fellowship and such an acquaintance with the men at the front.

THE LAYMEN TAKE THE MINISTERS IN HAND

Yes, that is what it was. Over seven hundred ministers from Western New York met in Rochester at the invitation of the Laymen's Missionary Movement for three days of study and prayer over the problems of the church. The theme was stated this way: "The Church at Work in the Community, the Nation, and the World." It was the latest thing in the line of conventions, and, we are inclined to add, the best. Seven hundred preachers of various denominations brought together in one place is an event in itself, suggestive of all kinds of power. These ministers represented a membership of 375,000, in one of the most intelligent and prosperous sections of our country. To have these leaders filled with missionary information and fired with missionary zeal should mean incalculable benefit in all departments of the Kingdom. But the significant thing was the leadership of the laymen; it was the ministers seeking to learn what the business men who are interested in church work have to say as to how things should be done.

The program brought to the platform such men as Mr. Charles G. Trumbull, of Philadelphia; Mr. George Innes, of Philadelphia; Mr. James M. Speers, of New York; Mr. A. A. Hyde, of Wichita; Mr. J. Campbell White and Mr. W. E. Doughty, officers of the Laymen's Missionary Movement; and Robert E. Speer, who while holding a D.D. is a layman still. Of ministerial speakers there were Rev. John Timothy Stone, moderator of the Presbyterian General Assembly; Bishop Oldham, of the Methodist Episcopal Church; Rev. Harlow S. Mills, of Benzonia, Mich.; and Secretary Patton, of the American Board.

The topics covered a wide range, from city and country problems to foreign missions, with special emphasis upon the Every-Member Canvass and other modern methods of church finance. As these seven hundred ministers have organized to spread the benefits of the convention throughout their counties, it is estimated that not less than 1,000 canvasses will be conducted in the near future. Think what that will mean!

Are we having too many conventions? Are we being "conventioned to death"? It is fashionable to say such things. These New York ministers were asked to vote on the subject, and the result was an overwhelming majority for more conventions—of *the right sort.*

THE PRESS IS WITH US

The American Board is finding the so-called secular press an increasingly willing and efficient colaborer in getting missionary news before the people. Nearly two hundred papers in different parts of the country statedly receive our items, while leading journals like the Boston *Transcript*, Springfield *Republican*, and the Hartford *Courant* have printed special articles based on information coming from this office. In times of war and of special international interest, the Associated Press keeps in close touch with the Board rooms, and both gives and receives the latest information from abroad. A number of corporate members of the Board have volunteered to act as press agents in the vicinity of their homes, and seem to enjoy the fresh news we send on their own account as well as for the sake of the public. The attitude of the corporate members is well expressed by one from Connecticut, who wrote recently:—

"The articles you are sending out seem to be full of interest. Two of the papers that I am sending them to I know use something from each installment, and one of them uses something from each article. This installment is certainly throbbing with interest."

A typical paper is the Newark *Evening News,* of New Jersey, whose editor writes that he intends to publish a series of articles dealing with the missionary situation in Turkey and the Far East. He states that he finds there are a large number of people among his constituents who are interested in this line of work; especially the personal friends and relatives of missionaries in this country are anxious for the latest information. He particularly desires to emphasize "the human interest side," and wants to handle the story from the "viewpoint of the missionary himself." It is not necessary to state that we are delighted to coöperate with an editor of this kind.

Evidently the papers are discovering what a large public there is which is interested in the progress of the Christian religion throughout the world. We have long felt that the secular papers are overlooking a very important field in this matter. Missionary news nowadays is so intermixed with political events that no one can claim to be intelligent who does not follow the work of the missionaries. Moreover, such news is intrinsically interesting, often absorbingly so.

All this leads us to remark that the *Missionary Herald* is a magazine worth taking and reading. We know some people who consider that the *Herald* is an essential to good housekeeping. One of our subscribers has just sent in his sixty-fifth annual subscription. He is Rev. P. J. H. Myers, of Madison, Wis. He is now ninety-three years old and he began reading the *Herald* in 1850. Here is a piece of publicity in which all our readers can engage. Secure a club in your own church, or extend the one already there, and you may do much more than help to circulate an excellent magazine; you may turn the mind of some great contributor toward the foreign work, or you may start in motion in the heart of some young man interests which will result in his giving himself to the foreign field.

A LETTER

To Sunday School Superintendents and Teachers:

It is a satisfaction that 50,000 young people have the American Board's Christmas Exercise in their hands this week, and 45,000 of them have been gathering their offerings in the Collection Envelopes during the past weeks for the Christmas offering.

YOU DESERVE THE CREDIT

Now we are anxious to give proper credit to every gift that comes from a Sunday school or a society. *Will you see* that the church treasurer notes the amount given by the Sunday school and Christian Endeavor Society when he remits the church gift? Last year the gifts from young people decreased nearly $3,000—a serious showing. But we hope it was only because the church treasurers did not give the young people credit for their share in the church gift. Every dollar is credited on your church apportionment, and also to your school.

Will you see that the young people are told how much they have given, and understand about the work in which their money is to be invested? This year undesignated gifts are being put into the great educational work of the Board—1,505 schools, with a grand total of 82,000 pupils. In most of our mission fields, schools are threatened by war conditions, and they present a great need.

Will you see that it is understood that the Board is glad to send attractively printed individual Shareholders' Certificates to any superintendent who will have the names of the contributing pupils filled in, or to any teacher who wishes thus to arouse interest?

Next year we hope to send you our Christmas Exercise in October. In 1915 we confidently expect 100,000 pupils to join in the American Board Christmas Exercise. Did your school miss it this year?

Yours truly,

EDUCATIONAL DEPARTMENT.

FOREIGN DEPARTMENT

TURKEY

Turkish Governors Tendered a Reception in Van

"Our good Vali, Tahsin Bey, has been promoted to Erzroom. He leaves today, October 13, and Jevdet Bey, the brother-in-law of Enver Bey, is his successor here. The missionaries invited them both to an informal reception yesterday, and Dr. Ussher read an address expressing appreciation of Tahsin Bey's accomplishments here, gave him a copy, and will send a copy to our embassy. He responded with an appreciative address." This is the message which reached the Board Rooms on November 19 from Miss Grace H. Knapp, of Van. It shows not only the friendly relations which have existed between the mission and the authorities, but also shows that the missionaries are doing their good part to maintain the *entente cordiale* which thus exists.

Van, the province, joins Persia and the Russian Transcaucasus. Van, the city, on the shores of Lake Van, dates back to the time of Sennacherib and contains inscriptions of the time of Xerxes the Great. In the town is an old rock fortress and two or three thousand soldiers are often quartered in Van, although it is not, as is Erzroom, a fortified place. Van was the capital of ancient Armenia, and is almost the only city where Armenians outnumber the Turks. For that reason it has always been a hotbed of rebellion. Recently the press dispatches have reported a state of insurrection in the city. The Turkish authorities realize that the missionaries, most of whose work is among the Armenians, do not encourage this unrest, but that their influence makes for peace; and thus it is that both nationalities look with respect and friendship upon our representatives.

A kindergarten for Turkish children has been opened in Van this fall, and

IN THE DERSIM MOUNTAINS, EASTERN TURKEY

It is in such a mountainous region that Turks and Russians are now fighting

AT A FERRY ON THE EUPHRATES RIVER

though some of the work is hampered by war conditions and by the absence of some of the trained helpers, in general affairs are moving steadily on; and Dr. Ussher, at least, is busier than ever with critical cases at the hospital and outside it.

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Prospects Good Despite Plague and Earthquake

President MacLachlan, of the International College in Smyrna, writing just before Turkey entered the war, reported the absence of any inconvenience to the foreign residents of his city as a result of the abrogation by Turkey of the capitulations regulating the government's relations with foreigners. He says that the economic conditions are serious and the outlook worse:—

"We are now threatened, however, with a very different kind of danger. Plague has broken out, though the fact has not yet been acknowledged by the sanitary authorities or made known publicly by the government, and along with this has come a still more devastating scourge—earthquakes. They began moderately some three or four weeks ago, but we experienced our first severe shock about ten days ago, which was so severe that I feared it would do considerable damage. It took place at a quarter to one in the morning, and I anxiously awaited daylight to see how our new high buildings had withstood the shock. To my great delight, however, they came through it practically unscathed.

"We have had many minor shocks since then—minor at least in their severity here—but one of which last Saturday night destroyed the two cities of Sparta and Bourdour, with many towns and villages in their neighborhood, and was attended by terrible loss of life. These places are situated considerably east and south of Smyrna, and we have some missionary work in both Bourdour and Sparta, with a church and school in the former city. In Sparta most of the houses have been destroyed, and up to last evening more than 1,500 bodies had been recovered from the *débris*, while 30,000 persons we are told are entirely without shelter of any kind. Of course no accurate figures can yet, or indeed will ever, be given as to the actual loss of life. A report has come to us this evening that over 7,000 have been killed at Bourdour, but I believe this will prove to be an exaggeration.

Scenes of Want

"Relief trains passed up yesterday and today, but with a mobilized army the government has no available tents, though an attempt is being made by the authorities to send bread and some clothing. Our families on the campus have been doing everything in their power, and this morning we were able to send some relief. Some English nurses and a doctor, together with other helpers, also left this morning, and others expect to go on Saturday.

"There is, of course, a great deal of local lawlessness, and again last evening we had burglars on the campus, who were fortunately driven off without securing their booty. It becomes increasingly clear that we have before us a winter of great want. The richest people have become poor, and it has now been announced that the moratorium will be continued for the next three months. I was fortunately able,

A SCOUT TROUP NEAR THE OLD AQUEDUCT OUTSIDE OF SMYRNA

through the kind offices of the ambassador, to get 600 Turkish liras in gold some days ago, which is a great relief to us; and then we have been able to effect some economies in running expenses. Owing to difficulties of travel, the war in Europe, and the mobilization of the Turkish army, four mem-

STARTING FOR THE FRONT FROM A CENTRAL TURKEY CITY

bers of our teaching staff are absent, and Mrs. MacLachlan has undertaken the duties of matron for the year.

"Classes opened with forty-three boys the first morning at chapel. This number has now increased to 114, with the prospect that within the next four or five weeks we may reach a total of 150 to 200. The great difficulty is that no one has cash with which to pay tuitions. By the evening of September 30 last year we had received from students 2,200 Turkish liras. This year our receipts to the same date were less than 200 liras.

Still Cheerful

"Still we are cheerful and confident that we may have in many respects a most prosperous and happy year of work. We are going to get closer to the boys and be able to lay stronger and better foundations for our future work than if we were overrun with students as we were last year, and I am confident great blessing is going to come to us out of these trying conditions. Then, too, it is a very real

encouragement to us to know that although our numbers are very small as compared with last year, we are getting a very much larger patronage than any of the other foreign institutions, some of which have no boarding students at all, while we shall have at least fifty."

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Communication Broken at Aintab

It is taking just about a month for letters from Aintab to reach America. Communications from President Merrill, of Central Turkey College, and from Mr. Ranney, of the Board's business department in Aintab, written on October 13 were received in Boston on November 10. Mr. Ranney states that no American mail had been received in Aintab since the foreign post offices closed. It was reported that several boats with mail had arrived at Beirut, and when it was found that the foreign offices were closed the mail was not put off the steamers, but was carried away again. This is a hardship for Aintab and indeed for all the cities of the interior, whose mail must come through the Turkish post offices. The college teachers are now on half pay and money is very hard to get hold of. Although the city is quiet, it is still under martial law and very little work is going on.

President Merrill writes: "Yesterday (October 12) we celebrated Founder's Day with a good program. There are about 180 students in the college. One hundred and fifty boxes for Aintab and Harpoot are at Alexandretta, but there is no conveyance for them from that place to their destination. The Aintab station has obtained government permission to send wagons for its freight, but learned that goods from over thirty boxes had been requisitioned by the authorities, the goods being probably medical supplies. The new hospital buildings at Aintab have been roofed in, but work is now at a standstill."

President Merrill speaks also of the fact that money is "tight" and that college remittances are necessary.

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A Good Word from Tarsus

A letter written in late October by Mrs. Christie reports that Pres. Thomas D. Christie, of St. Paul's College in Tarsus, is holding his own in health remarkably well and carrying his work easily. The college and academy opened in September and pupils have kept on coming, so that the attendance is larger than last year and in the collegiate department it is, in fact, larger than in any previous year since the organization of the school. The financial

BOY SCOUTS AT DRILL, INTERNATIONAL COLLEGE, SMYRNA

receipts have been in proportion to the enrollment, and another teacher was engaged after the term opened to assist in the science department.

Mr. William L. Nute, the recently appointed tutor for the college at Tarsus, reached the station on October 1, and at the time of Mrs. Christie's writing had already made himself very useful and had gained the good will of the students. Rev. Kevork Damlamayan, a graduate of St. Paul's, who has been taking a theological course in Hartford Seminary in this country, has returned to Tarsus and is assisting in the college, as well as doing fine work at the head of the academy.

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CHINA

Surveying a Shansi County

Rev. Paul L. Corbin, of Taikuhsien, secretary for Shansi District of the North China Mission, has been making a careful and helpful study of one of the counties in the great parish over which he has evangelistic and educational care. He writes:—

"I have no first-hand information as to other fields, but it seems to me that in China we shall have to pay more attention to primary education than we have done in the past, and we shall have to attend to it because it is perhaps the best line of approach to the people in breaking through their spiritual indifference and in making them responsive to religious appeals.

"I have recently been studying the results of a social survey I have made of one of the counties in my parish. This county, Ch'ing Yuan, my surveyors found to have a population of 92,000. There are about seventy-five villages, perhaps forty small hamlets, and one walled city in the district. The surveyors found sixty public and four private schools in fifty-five villages and towns. The sixty public schools include one school for girls, with thirty-two pupils. In the sixty-four schools 1,964 pupils are under instruction. The school population of the district (*i. e.*, persons between the ages of six and twenty-one) is probably between 24,000 and 25,000. Including those in Protestant and Roman Catholic schools in the county, the total number under instruction is less than ten per cent of the population of school age. And yet Ch'ing Yuan is one of the most enlightened districts in Shansi in the matter of education. It is probable that in this large district, Taikuhsien, not more than two per cent of the population of school age is under instruction.

SHOWING THE COUNTRY RAVAGED BY FLOODS IN SHANSI

MISSIONARY PARTY LEAVING THE RAILWAY STATION AT TECHOW FOR PANGCHWANG

"Analyzing yet further the figures for the Ch'ing Yuan district, we find such facts as the following: two villages of 1,100 people each, one of 1,300, two of 1,400, and one of 2,300 have *no* schools. One group of mountain hamlets having a total population of 1,930 people and another with a total population of 3,500 have not a single school. In all there are 16,970 people in the district, or eighteen per cent of the total population, without schools. Taking the larger towns and villages having schools, we find towns that in America would have several primary and intermediate schools, with a good high school crowning the educational system, in the case of these Chinese villages having but one poorly equipped and slimly attended primary school. Think of a town of 7,800 people with but 110 pupils in all its schools! And of course the neglect of the education of girls is simply appalling.

"If one should question the people of these villages, he would find that they plead poverty as the excuse for their indifference in educational matters. But the real reason is deeper than that. Villages that 'cannot afford' a single primary school will spend three or four times the cost of such a school in theatricals and in idol processions. Less than three miles from where I am sitting are villages that have this year spent more than the cost of a good school in repairs on temples—but they have no school. To attack this problem in the right way we should have, for the time being, to spend considerable sums of money, but we should be training a constituency that will *demand* popular education as a right of the citizenship of this republic.

"My constant absence from the station in the prosecution of the country work gives me a close contact with the forces of opposition. There is, indeed, much to depress in the contemplation of the superstition and wickedness of this people. The utter selfishness, absolute indifference to the things of the spirit, and the bitter prejudice of this people I have more than once had forcibly brought to my notice in these eleven months.

"And yet there are signs of encouragement even in backward and unprogressive Shansi. It is encouraging when daily papers published in the provincial capital throw the bright light of publicity upon the misdeeds of officials, hold the superstitions of the people up to ridicule, quote (as one of them did not long ago) the comments on the Gospel story of the Fenchow Bible class for literary men, and exhort the people along lines of virtue and honesty. This is a help that we did not have in the old days. It is

A DESERTED TEMPLE NOT FAR FROM PEKING

encouraging, too, when the Chinese Red Cross Society goes out to investigate the flood conditions in the province, independently of foreign initiative and without the stimulus of foreign reports on the conditions. Here and there are some signs of progress, or of real interest in deeper things, of a desire to know the truth. So, on the whole, we can 'thank God and take courage.'"

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The Summer Y. M. C. A. Student Conference in North China

Several American Board workers took part in the Young Men's Christian Association summer conference for students, which was held in early July, 1914, at Wo Fo Szu, a temple near Peking. Rev. A. B. DeHaan, of Pangchwang, writes of the gathering as follows:—

"The meeting lasted for eight days and was helpful to a large number. My part consisted in leading a daily Bible class and a five days' class in which we discussed the relation of Christianity to the rejuvenation of society. About 150 students, twenty-five of them from government schools, were in attendance.

Lotus Pool a Swimming Tank

"This is an ideal place for such a conference. The temple was originally one frequented by emperors and is an interesting place. The buildings formerly occupied by royalty are now given over to students. Where chants by Buddhist priests were mumbled, we now hear Christian songs. The large, rock-inclosed pool in which lotus flowers brought joy to imperial princesses now serves as swimming tank for college boys. Shade trees under which royalty reposed now form spots where the 'morning watch' is kept. Buddhist priests still live in one part of the temple, where they still burn their incense, read their Buddhist Bibles, and pound out monotonous sounds on their tom-toms and drums. Their presence only emphasizes the contrast between the old days and the new life introduced by the Young Men's Christian Association.

The Playground of the Emperors

"The land between Peking and Wo Fo Szu has been aptly called the Playground of the Emperors, and such it truly has been. The road passes the grounds of the old Summer Palace, destroyed by French and British in 1860 as punishment for injuries inflicted upon certain foreign representatives. The place must have been a dream of beauty. Hundreds of acres were covered with buildings, bridges, pagodas, lagoons, trees, gardens, etc.

"Near this is the new Summer Palace, built since 1860. Farther on is the Jade Fountain, whose large springs feed the streams that flow through the summer palace and on to Peking. These are inclosed by a stone wall several miles long. Within the inclosure are three pagodas, as well as walks and smaller buildings. One of these pagodas, built of solid rock, is a gem. But alas! during the Boxer year troops quartered here defaced the building badly by destroying the carvings around the base.

"Wo Fo Szu means 'the sleeping Buddha,' and the temple contains the wooden figure of a mammoth Buddha. Near by is the Pi Yun Szu, or 'Green Cloud Temple.' It is made of beautiful white stone, with five pagodas on its roof. A mile or two farther on is the old deer park of the Manchu emperors, which has suffered the fate of the summer palace. The stone wall, running over mountains and through valleys, now incloses only ruins. The deer park is still laid out in walks and drives. Beautiful trees cover the hills. Old aqueducts still conduct water from springs up in the mountains. One day the Young Men's Christian Association conference delegates held a picnic in this old park. How would the ghosts of dead emperors rise in protest if they could look upon their beautiful old gardens today!"

From Another Angle

Rev. L. C. Porter, of Tungchow, was also helpful at the Wo Fo Szu conference. He writes:—

"I had charge of the Bible study course and normal class for the same, arranged for non-Christians or beginners in the Christian life. This is the second year I have prepared such a course. The work of this kind is very pleasant, especially when one can see results before the conference is over.

THE "BUDDHA OF THE RENUNCIATION"

In the Winter Palace of the Forbidden City, Peking. It is of jade, and said to be very beautiful

The Students

"In addition to the class with the leaders, I taught one group myself. In it were ten non-Christian men. I was impressed again with the power with which Christ's message gets hold of men. Before we finished the eight days of study, practically all in the group had declared in writing a purpose to study carefully further into Christian truth.

"I was interested to discover that one member had made a thorough study of Buddhism. Though a Middle School student, he had been to Japan, where he was much impressed by the great Buddhist shrines. He reads the journals of the reforming Buddhist party. He said that he felt the appeal of much of Christ's teaching.

"'I must investigate the truth of this message,' he said. 'If it is real, I shall accept Jesus. If it is false, I must oppose it.'

The Speakers

"The conference addresses were of a high order. Sherwood Eddy gave five addresses at the beginning of the meetings. They started the conference with a rush. We thought it would be hard to avoid something of the effect of an anti-climax. But four Chinese speakers—General Chang, of our Tengshik'ou church; Chang Po Ling, of Tientsin; Mr. C. C. Wang, of the Board of Communications; and a new convert, Mr. Chin Pang P'ing, who is a counselor in the office of the Secretary of State—gave such sincere personal testimony from their Christian experience that the students were gripped as even Eddy could not grip them.

"In the testimony given by the men in the last meeting, several students acknowledged that the words of their fellow-countrymen had more weight than the eloquent appeals of Brockman and Eddy. A number of strong non-Christian students declared for Christ before the conference closed, and every one received a fresh inspiration."

✣

The Economic Situation as Dr. Smith Sees It

In a recent letter from Dr. Arthur H. Smith, of Peking, he writes most reassuringly of the situation of the missionaries in China. He says:—

"The central government is far stronger than it was a year ago, and you may remember that even in the writhings of the 'counter revolution' scarcely any missionary was disturbed. White Wolf is extinct, and though there are, as always, many bandits,

they have no relation to the general security in China. . . . On the other hand, the economic effects of the war are here, as everywhere, most serious. Tens of thousands of mill employees

THE HOUSE BOAT READY FOR LOADING

are out of work in industrial centers; other tens of thousands have returned from Singapore and other parts of the Straits and Manchuria, and help to threaten the general welfare. In addition to this, all the many railways which were in process of construction in China have ceased work, throwing other thousands out of employment.

"In China, every year is a crisis, and this is no exception. Great floods in several provinces have produced untold local distress in Shantung and Northern Kiangsu, while in the rich provinces of Chekiang there has been exceptional lack of rain. Locusts have wrought immense havoc in many provinces. Even where there has been a good yield, the market for peanuts (sent abroad to be made up into 'pure olive oil') is dead, and there is no export for cotton or other staples.

"The president has many judicious advisers, and he has done in his way what President Wilson is doing in his to observe neutrality, to keep the press reasonably quiet—a task not unlike that in America—and to reply to the complaints of the many Powers involved in the war."

⚜

A Houseboat Meeting

Mrs. E. W. Ellis, of Lintsingchow, sends a vivacious account of the first meeting of the Shantung district of the North China Mission. She says:—

"The dignity of being a district of the North China Mission necessitated a district meeting, and so we began

THE PAGODA OF THE FIVE TOWERS

A CHINESE PASSENGER BOAT

early to plan for this event. The assortment of dates and places suggested to the secretary during his correspondence on the subject had at least the variety that is supposed to lend charm. The Lintsingites seemed to think that their 'fourth month' fair was more important than any district meeting. After considering everything, the meeting was finally ordered for May 6–8 on houseboats on the Grand Canal. The spring meeting of the Lintsing church was held May 3, and next morning there was a mad scramble to get last things done. Church members must make their farewells, bedding and food be got ready for the boats, and last instructions given by those who were going on north after the meeting was over, for study or for rest, not to be back until late in the summer. However, at three o'clock the anchors were lifted and the sail hauled up.

"Such good time was made that the Lintsing boats arrived at the point where the Pangchwang friends were to

A BUSY CANTON STREET, FRONTING THE HARBOR

join them early Wednesday morning. After the other boats were loaded and we had had lunch, most of us gathered on one boat, we all pushed off from shore, and our district meeting opened.

"We had wondered how we would provide seats for the seventeen adults we expected at the sessions, but by putting some on the wooden bed at one end of the apartment and others on a sleeping bench along the side, and by taking up a board from the floor—everything on these boats except the hull is movable—to make another bench, we soon had seats that did very well. The meeting was not a formal one, but we certainly did accomplish things. We paused only once in the afternoon for coffee and to see if the babies on the other boats were happy.

"With the help of a favoring wind and the skill of the boatmen, we floated rapidly down the stream and reached Techow that night, the place to which the present station of Pangchwang is to be moved. The next morning we began at six, stopped for breakfast, and continued until eleven thirty. It was with a feeling of satisfaction that we turned our hearts to the Father in the closing devotional meeting."

✣

Setting Out to Build in South China

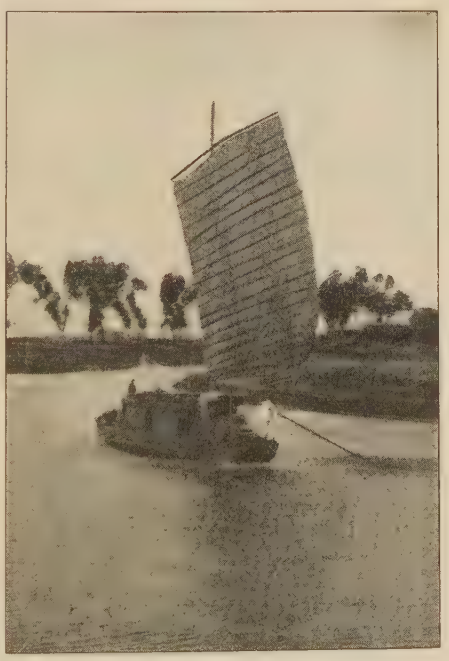
A letter from Rev. C. A. Nelson, of Canton, gives a good idea of the formalities, not to say diplomacies, necessary in building the native churches in South China. He says:—

"In an earlier letter, I stated that our Christians at Shek Ki had bought an old house for $1,500 (gold); that they expected to tear it down and build a new chapel, at a cost of about $2,000 (gold) more; and that we were about $1,000 (gold) short in our estimates. This church building is to have a preaching hall to seat 800, a public reading room and rooms for a girls' school, and will be all under one roof.

"We have had a small chapel in the suburb of Shek Ki City for about ten years. The new building is to be inside the city walls. Shek Ki is a large city with 200,000 inhabitants, about eighty miles from Canton, in the Hueng Shan district.

"I have just returned from a visit to Shek Ki, and you may be interested in what transpired. I went to hold communion at Shek Ki and Lam Pin, but had no intention then of calling on the magistrate. The brethren said: 'We want to begin to tear down and begin to build, and we want you to ask the magistrate to issue a proclamation protecting us in our work. We are about to let the contract.' They said, 'Take a subscription book with you and ask for a donation to the reading room.'

"At noon, accompanied by two of our men, I reached the yamen. We made known our request and then showed the official the book in which were subscriptions ranging from



A HOUSE BOAT ON THE GRAND CANAL

$1,000 (silver) to ten cents. He was much impressed, but when asked to subscribe he pleaded that there were so many objects for which appeals had been made that he could not do it.

"As we were leaving, we asked, 'How about the proclamation?' He replied, 'I must have evidence that the house has been purchased and vacated.'

"We promised to send it in at once. We retraced our steps to the home of Mr. Wong Tsan Hing, where the weekly prayer meeting was to be held at 1 P.M. We sent a man with our evidence, and then in the meeting prayed that the Lord would incline the official to grant us our request.

"Later in the day the magistrate sent a policeman to the purchased property to see whether or not it was vacated, and whether we had posted notice that the property had been purchased. Everything was found to be as we had stated.

"In the evening, the magistrate sent word that he wanted two of our Christians to see him and confer as to ways and means for protecting the builders and building. Yesterday I received a note from the preacher, saying: 'Our prayers were not in vain; the magistrate has issued a proclamation, and we have put down bargain money. Work begins at once. Thanks be to God!'"

*

INDIA

School Affairs in Pasumalai

Rev. John X. Miller, principal of the High School and Normal Training Institution of Pasumalai, sends an interesting summary of the events of the autumn in his work. In September the students and teachers of his schools attended the annual gathering of Christian workers from all over the district, in Madura.

"At some sessions," he says, "more than 2,000 people crowded into the large college hall. This year being the sixtieth anniversary of our Home Missionary Society, a special offering was raised, amounting to 1,000 rupees. This society carries on independent work in one of the outlying and needy portions of this district, and is entirely managed and supported by our Indian Christians.

"The new hostel was opened in connection with the school anniversaries on August 29. It is a fine building, built without any help from the Board or any Congregational church. The completion of this hostel makes it possible to remove the agricultural classes from the manual training department to the building formerly used by the students for a hostel. This building, with the ten acres of land near it, will give classrooms, storerooms, residence for two farmers and their families, stables for oxen, and a threshing floor for trampling out grain and stacking straw." The changes necessary to fit the building for its new uses are slight, and Mr. Miller says they will be paid for from the farm itself.

The carpentry classes were to have

RICE READY FOR SHIPMENT AT RAILWAY STATION

AT PORT SAID, ON THE WAY TO INDIA

taken the room vacated by the agricultural department, but as this is the only room large enough to contain the science apparatus given the school by the government, the carpenters have to wait and the room becomes a science laboratory. A science building is much needed, as the school authorities and the government authorities both realize.

As to the school life, Mr. Miller says: "We have an excellent staff of teachers. They help a great deal with the discipline of the school, and that relieves me of a great burden. We have also this year employed an old gentleman whom we call the School Father. He lives in the quadrangle with the boys and is easily accessible. His title suggests his work. The small boys were in great need of such a functionary, and although begun as an experiment, if funds allow we will continue the office."

⚜

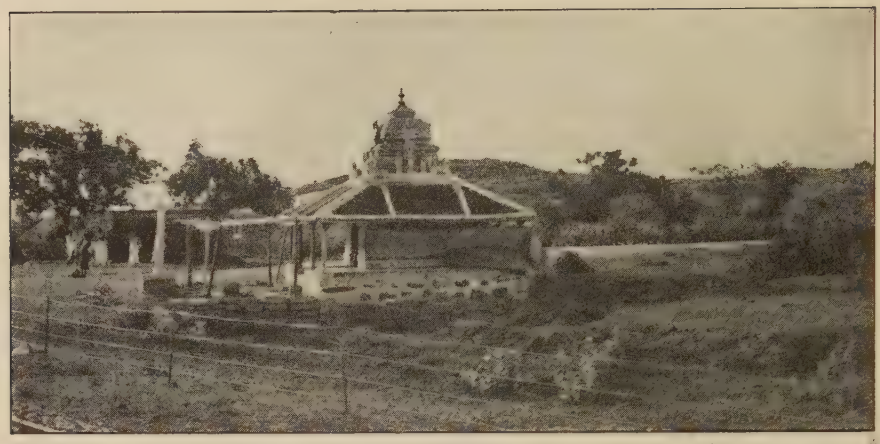
On the Way Out

A letter from Rev. Lorin H. Gates, who with his young wife has gone to join his father, Rev. Lorin S. Gates, in the Marathi Mission, gives a pleasant picture of the long voyage from England to India. The steamer was nearing Aden, Arabia, at the foot of the Red Sea, when Mr. Gates wrote, and he speaks feelingly of the heat. He goes on, however, to say:—

"Altogether we have had a delightful trip, with no disappointments and but few hardships or trying circumstances. The seas, of course, have been uncommonly full of armored vessels, but not so many or of such a character as to impede our voyage, except the one night that we were compelled to spend at anchor in the mouth of the Thames; and we considered it quite a treat to be entertained as we were by the battleships, destroyers, and searchlights.

"As a party, we have come to know each other very well during these three or more weeks. On the S.S. *New York* we found and made acquaintances with kindred spirits in a party of nine Canadian missionaries proceeding to the Central Indian Presbyterian Mission. Unfortunately we got separated from them in London. There were also three young students from North Carolina proceeding to the University of Glasgow for post-graduate work in theology.

"On this boat are Dr. and Mrs. Archer, who are on their way from



A TYPICAL WAYSIDE TEMPLE, SOUTH INDIA

Canada to the Punjab as missionaries; but the majority of the passengers seem to be business men of India going back after their furloughs, and wives of British-Indian officers. Many of the women have husbands or sons in the military service of their country; and the war, with the dearth of news aboard ship, naturally puts an atmosphere of gloom over the company.

"We have come via Gibraltar, Malta, and Port Said. Even with our passports, American citizens were not allowed to land at the rock. This was not the case at Malta, however, where many went ashore and attended Sunday service. Mrs. Gates and I visited the cemetery and decorated the grave of my mother's brother, who died *en route* to India and was buried on the island. At Port Said, on October 21, the day of the convening of the mission meeting at Ahmednagar, we sent a cablegram to Mr. Hazen over Mr. Picken's signature, saying, 'Party sends heartiest wishes to meeting.'"

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MEXICO

An Eventful Year

A recent communication from Rev. A. C. Wright summarizes the events of the last year and a half in our Mexico Mission so graphically that we are glad to print it for the benefit of the many friends of the mission who are eager to know just what has happened in Mexico Congregationally. Beginning with June, 1913, Mr. Wright's story runs as follows:—

"From early in June until September, 1913, Chihuahua was without communication by train or telegraph most of the time, though there was limited opportunity to send and receive mail by autos running to El Paso. On September 12 Mr. Wright left for El Paso for the double purpose of medical treatment and to decide whether he would better proceed to Guadalajara, as had been planned. After a month in the hospital at Los Angeles, Cal., he left by boat for Manzanillo and arrived at Guadalajara November 18. On January 2, 1914, he started back via Vera Cruz, Galveston, and El Paso, reaching Chihuahua January 23. Before this Villa had captured Juarez, defeated Orozco and the federals at Tierra Blanca; Chihuahua had been evacuated by Mercado and the Federal troops, and these had been driven across the border into the United States at Ojinago by the forces of Villa.

"In February another trip was made to Parral over the reëstablished railway, and one to El Paso in March.

"In April a visit was made to Cumpas, Sonora, via El Paso and Douglas, and on the way a conference was held

in El Paso with Dr. and Mrs. Barton in regard to general conditions and the advisability of buying some of the material for the proposed building for Colegio Chihuahuense.

"The day of the return to Chihuahua a telegram was received from the Board urgently advising the withdrawal of all missionaries on account of the taking of Vera Cruz by United States forces. After communicating with Misses Prescott and Dunning at Parral, and learning that they had started, on April 25 the Chihuahua band left that city and arrived at El Paso the following day. On April 22 all of the missionaries at Guadalajara left. Embarking at Manzanillo on a German tramp steamer, they after many hardships reached San Diego, Cal., on May 1, going from there to their respective homes. The group at El Paso separated for various places about the end of May.

"On August 29 the Wrights arrived in Chihuahua again; Miss Long on September 12; Mrs. Blachly, September 25; Miss Dunning, October 21; Dr. and Mrs. Howland, October 26; and Mr. and Mrs. Fritts and Miss Smith, November 12. Miss Prescott was granted a furlough.

"In September Mr. Case was released from his connection with the mission at his own request, as he found it impracticable to return to Hermosillo.

"During all this time the churches and schools have gone on with their regular work as usual. Some of the congregations have lost on account of temporary removals, while others have gained. Mrs. Wright held the fort bravely in Chihuahua during the various absences of her husband. The four months, September to January, 1914, were the most trying times in Chihuahua, when the city was attacked by Villa and finally occupied by the Constitutionalist forces.

"During the months of May to August, when all of the missionaries were in the United States, el Sr. Valencia took charge of the treasurer's office for the state of Chihuahua, besides overseeing the Colegio Chihuahuense, with the help of Srta. Josefa Oaxaca in charge of the class work and Sra. Josefa de Mendoza of the house.

A MONOBO WARRIOR FROM THE PHILIPPINES

His shield is of black and white on ebony. Interesting plans are under consideration for the extension of work among the people of this mission. Dr. and Mrs. Sibley, who have made many friends during their furlough at home, have returned to Davao, arriving there last October

"El Sr. Silva was left as treasurer of the Guadalajara field and Sr. Soto at the head of Colegio Internacional. When the Constitutionalists entered Guadalajara, most of the boys who were in the school entered that army to provide for themselves, and Srs. Soto and Salas were employed by the new government, so that the Colegio Internacional did not open the new school year in August.

"The school in Parral has continued under those left in charge by Misses Prescott and Dunning, but with diminished attendance. The village school at Las Cuevas is being sustained and is a great help to our church. El Sr. Pinera has done faithful work in visiting the more remote fields, continuing steadily in spite of all the obstacles which the revolution has formed.

"The Instituto Corona, in Guadalajara, finished the school year, and one of the teachers has continued with a private school in the same place with a part of the pupils."

⚜

Starting Work in Chihuahua

Rev. L. B. Fritts, under date of December 2, writes from Chihuahua:—

"We are busily trying to make arrangements for opening our boys' school as soon as we can. Everything is quiet here. We are experiencing some difficulty in finding suitable quarters for opening our school."

By the proposition made at the Cincinnati conference in June, the Methodist mission in Chihuahua and the Congregational in Guadalajara were to exchange fields; but as the Methodists are not yet ready to carry out the plan in Chihuahua, it becomes necessary to start the Board's work in a rented building.

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AUSTRIA

Working Steadily in Prague

Rev. J. S. Porter, of Prague, wrote under date of October 12:—

"There is no immediate danger apparent. If war continues into January next, there might be internal dangers as a result of hunger and desperation. We are stocking up as far as practicable, so as to have the necessaries of life if worst comes to worst; but we have no thought of leaving. We shall plan to stay until God makes it very plain that we should leave.

"Touring is safe, but trains are uncertain, connections poor, and there are few express trains. We need double the time—yes, more than double—to cover the same ground.

"The British and Foreign Bible Society has told its colporters that for the time being they must seek other employment. No money can be got for them from England. It is appalling.

"Two of our members have died on the field. From others no word has come for a long time. I could fill pages with descriptions of heart-rending scenes. We have tried in various ways to learn of the welfare of our preachers and colporters in Russia. Thus far every effort has failed to give us the least information."

Writing October 21, Mr. Porter says:—

"A new call for soldiers has just been issued. All men from twenty-four to thirty-six who have never been soldiers must present themselves. Prices are rising. Potatoes are hard to get. Our women meet to make lint out of old linen for use in hospitals. We are afraid the supply of cotton will fail.

SERVIAN TROOPS ON GUARD NEAR A VILLAGE CHURCH

"I start for a five days' tour in Moravia tomorrow."

A Secret of England's Power

The testimony of Macaulay is of great value as to the moral impression made by Christian statesmen in recent generations: "English valor and English intelligence have done less to extend and to preserve our Oriental empire than English veracity; no oath which superstition can devise, no hostage, however precious, inspires a hundredth part of the confidence which is produced by the 'Yea, yea' and 'Nay, nay' of a British envoy."

"British power in India," says Lord Curzon, "is sustained by the Christian ideal; seeking to retain by inflexible justice and stainless honor what was at first won by the sword of adventurers. An imperial mission indeed it is, to minister to the civic wants of three hundred millions of people, with their mysterious civilization and their craving for spiritual good."

From "Contrasts in Social Progress."

Japanese Factory Conditions

At the Karuizawa Summer School last year, Sec. Galen M. Fisher, of the Japanese Young Men's Christian Association, drew a vivid picture of factory life conditions in Japan, especially among the women workers of silk and cotton mills. "Bad light, bad ventilation, and crowded dormitories make the factories veritable breeding places of disease, which with starvation wages went to reduce the worker to a skeleton or to death. One thousand three hundred and fifty girls, weighed after one week in a cotton mill, had lost on an average from one and one-quarter to one and five-twelfths pounds each. . . . Factory girls showed no growth after the age of fourteen. They worked twelve and fifteen hours per day and had less than thirty minutes for meals. Wages of women were two-thirds less than men, average being about thirty sen a day, though many earned as low as fifteen sen. The Japanese industrial system gathers in some 200,000 new girls for factory work each year. Agents scour rural districts, giving glowing accounts of good wages and city life for daughters of the poor. All sorts of devices are resorted to to keep them after they arrive. They are made to send their wages home, so as to satisfy their parents, etc.

"Out of 200,000 drawn from the country annually, only about 80,000 girls ever see home again, the other 120,000 either dying or going adrift, to end up in restaurants and questionable institutions. More than 3,000 of them die of tuberculosis. . . . In fact, the factory system as at present managed is more decimating than war. The remedy, although for a moral evil, must be economic in its appeal, as factory managers pay small attention to moral appeals or to persuasions on the score of humanity."

From Tokyo Advertiser

Labor-Saving Devices—in Prayer

There are certain phases of the Buddhistic merit-making which suggest the inquiry whether this form of faith does not pertain to a pristine type of religious development—the same thing being true of rude Christian types with ascetic customs and relic worship. Witness Wu T'ai Shan, the Mecca of the Buddhist Mongolians, in the province of Shansi, in Northern China. Here, in addition to 300 ordinary prayer mills, there is one large revolving tower sixty feet high, which has on it not only the common supply of prayers, but a vast number of idols, which are worshiped as a whole by turning a crank, instead of bowing to them one by one. Besides, this tower has more sacred books in its niches than one could read in a lifetime, and two or three pilgrims go into the cellar below and wheel round the tower by handspokes, so gaining as much merit as if they had read all the books, as well as said all the prayers and bowed to all the images. One pilgrimage to

this spot gains so much moral credit with Karma as to count for one meritorious life in one future transmigration, and two pilgrimages for two lives, and so on. The pilgrims are there today, working that wheel in that cellar.

Similar revolving libraries are also found in Buddhist temples in Japan and in different parts of China. The voluminous sacred books are bulky—two feet long, eight inches wide, and four thick. They are kept in the temples and loaned out by the cartload, or transported by a train of camels. Dr. Gilmour found a wealthy Mongol who had ten volumes in his tent. Once a year he hired ten lamas to read them through for him by the day's work, each reading aloud, simultaneously, without listeners. By it he earned religious merit.

From "Contrasts in Social Progress," by E. P. Tenney, ex-President of Colorado College.

Why the Missionary Is an Optimist

Do you realize that to the heathen much of our teaching is utter foolishness? We have become somewhat familiar with the thought that the educated Hindu and the fanatical Mohammedan look down upon our teaching and pity our ignorance, believing that their revelations are of superior merit to our Scriptures; but can we readily picture the scorn of the pagan as he hears of our ideals and aims? Why! our very virtues are weaknesses; our morals are unworthy of men. Whenever did a man forgive his enemy and not repent of his folly later on? Whoever, except a foolish white man, could believe that slavery is wrong? How can it be that a man is better off with one wife than with a score? Be content to live in love and harmony with one's neighbors and forever forsake anger, malice, murder, poison tests, witchcraft, and charms! How absurd to suppose that a man could prosper and find happiness under such a code!

The white man's wisdom may answer very well when applied to manual labor. His ingenuity is beyond praise and baffles description—these white men are gods—but their teachings are only fit for women and white men: the wisdom of the teaching is mere rubbish. . . . That the spirits of the departed return to their old haunts and trouble the living is common every-day knowledge; that their evil intentions may be frustrated by the skill of the medicine man is certainly true—were it otherwise, all men would be bewitched. How any reasonable man can ignore such facts is beyond the ken of the heathen. . . .

After considering the conditions will you try and account for the fact that the missionary is among the most optimistic of the sons of men? In spite of his habitual contact with the darkest pictures of fallen humanity, he is sure the Kingdom of Light is coming. Though he is daily in touch with make-believe professors of religion, he is still certain that the majority are genuine. By bitter experiences of disappointed hopes, he has learned the frailty of human-kind, and yet he refuses to be depressed. To him the extreme difference between the Christian and pagan ideals is more patent than to any others, but he does not propose to lower the standard. No one is more conscious than he of his own limitations, both physical and spiritual, and yet daily he sets out to attempt the impossible—that is, the impossible to man. How will you account for the man and his optimism? . . .

The secret lies in prayer. Each missionary is faithfully supported by bands of praying men and women. Never a day but special prayer is made by some few for their particular friend away in the solitude of heathenism. . . . And my last question is—Are you thus a supporter of any individual missionary?

Rev. Charles Bond, of Lolango, Africa, in "Regions Beyond."

"Kind words outlive much frost."

"When you forgive your enemy the wrong pains less."—*Chinese Proverbs.*

THE BOOKSHELF

Social Christianity in the Orient. New York: The Macmillan Co. Pp. 409. $1.50 net.

This book suffers from the infelicity of an unfortunate title. It is really the autobiography of Dr. J. E. Clough, who was one of the most interesting missionary characters of the last half century, and who was an important part of one of the most stirring and Pentecostal missionary movements of modern times. It is unfortunate that the title should not indicate, or at least suggest, the direct subject of the book.

This book is the unfolding and the outworking of one of the most striking and interesting missionary characters of modern times. Dr. Clough was an American of the heroic type, possessed of abundant grip and grace; and it is the chief function of this book to reveal that life through the strange and marvelous providence which led it both in America and in India.

Dr. Clough was specially gifted as a pioneer. His early years represented the hard but triumphant life of the American frontiersman; and later on his was the still more striking pioneer life in the creation and development of a great Christian community in the heart of most conservative India.

The book would be more attractive if less obtrusively egoistic—if the first personal pronoun occasionally retired in the narrative behind the more genial and more amiable third person; yet this self-obtrusion possesses the merit of keeping before us constantly a personality which is worth knowing and an aggressive missionary who wrought a noble work in a remarkable movement.

The book is also a striking narrative and a full discussion of a mission which is one of the most wonderful in its development and most Pentecostal in its manifestation and results in all modern times. This volume reveals clearly from the pen of the man himself the gifts which so exalted him and the mighty working of God's Spirit which, through him and others, led the benighted masses of the Telugu country of South India into that "Lone Star" Mission, so as to transform it from one of the most discouraging into one of the most inspiring in all the annals of missionary enterprise.

I knew Dr. Clough personally and visited him at his beloved Ongole home and saw him as the great soul which he was among the grateful hosts of converts who idolized him; and I know that this book is a true picture of the man and a stirring narrative of the wondrous results and problems of that largest of all missions in India.

As a missionary book of rare instruction and of abundant inspiration, I know of few superior to it.

J. P. JONES.

The Real Turk. By Stanwood Cobb. Boston: Pilgrim Press. Pp. 306. Price, $1.50 net.

Rev. J. K. Greene, D.D., veteran resident of Turkey and familiar with every aspect of Turkish life, having seen a copy of this book, thus writes of it in a personal letter:—

"It is chatty, gossipy, and will be attractive to certain people; but its statements touching Islam and missionary work for Mohammedans are altogether objectionable.

"First, the title is a misnomer. The suave, polished, polite young Turk described is no *real* Turk; for beneath the polished exterior there is no moral principle. Every Turkish child learns to lie and to deceive; its mind is filled with dirty thoughts and its mouth with words so vile that translation of them into English is impossible. The lack of decent, honest, reliable, unselfish men is the bane of Turkey today. The three conspicuous bad qualities of the Turks—fanaticism, cruelty, and sensuality—are not due, as the book says, to mediæval ignorance, but are due directly to their religion, to the pernicious example of Mohammed during the ten years of his personal rule at Medina.

"Second, the book from beginning

to end is superficial; impressions such as many a casual observer gets and retails.

"Third, the representation of the position of missionaries towards spiritual work for Mohammedans is simply ridiculous. What the Turk needs is, not the so-called education, but a radical change in life and character. Mr. Cobb thinks that there is little or no difference between the Orthodox Mohammedan and the Liberal Christian. This is hard both on the Mohammedan and the Christian.

"Fourth, the chapter on Bahaism suggests that Mr. Cobb has found a new gospel. Would that certain silly Americans might have their eyes opened to see what Bahaism is in its Persian home! Would that they might read in *The Missionary Review of the World* and in *The Bibliotheca Sacra* what the veteran missionary, Rev. Samuel G. Wilson, D.D., of Tabriz, Persia, has written on Bahaism!"

Fifty Missionary Heroes Every Boy and Girl Should Know. By Julia H. Johnston. New York: F. H. Revell Co. Illus. Pp. 221. Price, $1.00 net.

Simply told stories of St. Patrick, St. Columba, and other very early preachers, of John Eliot, David Brainerd, Cary, Martyn, Verbeck, and many others, down to Isabella Thoburn, Elias Riggs, and closing with a roll call of living heroes, among whom are Dr. Grenfell, of the Labrador, Miss Mary Reed, missionary to the lepers, and Dr. Mary Stone, the native Chinese medical missionary of Kiu Kiang. The book should be in the library of every missionary society.

WORLD BRIEFS

Foochow Missionary Hospital had last year a class of five male nurses.

A Chinese colporter sold 12,800 copies of the Scriptures in Java last year.

The mission hospital at Amoy, China, is partially supported by Queen Wilhelmina, of Holland.

The World's Sunday School Association is steadily continuing its plans for the next World's Convention to be held in Tokyo, Japan, in 1916.

In the Canton Mission Hospital special attention is paid to training medical students for work in hospitals which have been opened by the Chinese themselves.

International Sunday School Lessons have this year been printed and used in Armenian and in Turkish. Gregorians are using them, and they have been praised in the *Dadjar*, the official organ of the Gregorian Church.

In sending to the China Inland Mission a petition for a hospital in their city of 225,000 people, the gentry of Chowkrakan, in Honan, declared: "We turn with earnest desire toward the open door of the Mission Book Room, as the Sunflower turns toward the Sun."

A tract which has had such a run that 65,000 copies have been distributed in one province of China, and which has by petition been reprinted through several editions, is issued by the West China Religious Tract Society. It pictures two hearts — one black, one red. Scripture passages explain the change of heart brought about by the religion of Christ.

Following the recent exposures of financial irregularities and graft among public officials in Japan, Mr. Morimura, a Christian business man of great wealth and influence, decided to establish a fund for developing public morality. He offered $100,000 for the purpose and Baron Shibusawa added $25,000 more. How the fund may be applied to further the desired end we have not yet learned.

Rabindranath Tagore, the Indian poet who received the Nobel prize a year or two ago, conducts a model school at Bolpur, India, which is designed to combine the best educational ideals of East and West. The children live a simple, outdoor life; their instruction is chiefly oral, no teacher having more than ten students in his care; much emphasis is laid on games and exercise, even football being included, and the walking parties sometimes cover twenty miles at a stretch. On the other hand much stress is laid on periods of meditation and prayer, which seem always to follow special baths and the assumption of "white silk robes."

The Lake Mohonk Indian Conference in 1914 strongly recommended government measures toward the suppression of the use by the Indians of the mescal bean or

peyote. The mescal is a species of cactus grown in Northern Mexico. The mescal button, or bean, soft when fresh, becomes brittle and hard when dry. It is usually eaten dry, and has been called "dry whisky." It has a curious effect on its victims, producing a strange overestimation of time, a sense of dual existence, and an extraordinary influence upon sight and hearing, so that the drugged person seems to see wonderful, glowing colors and to hear strange, pulsating music. A religious cult has grown up about the mescal also, and it is even given as a medicine. Scientists and missionaries unite in declaring that it makes moral and physical wrecks of its habitual users, and say that its effect is worse than that of whisky.

THE CHRONICLE

Departures

November 7. From England for Bombay, Rev. and Mrs. James F. Edwards, going to India, where they have already served under another organization, for five years' service.

November 12. From England, Dr. Isabel H. Curr, returning to Ceylon after furlough.

November 14. From San Francisco, returning to Canton, South China, Mrs. Charles A. Nelson.

Arrivals in this Country

September —. In San Francisco, Miss Edna Lowrey, of Canton.

November 16. In Boston, Miss Susan W. Orvis, of Talas, Turkey.

November 30. In San Francisco, Cal., Rev. Joseph E. Walker, D.D., and Miss Josephine C. Walker, of Shaowu, China.

Arrivals on the Field

September 21. In Peking, Miss Portia Mickey, joining the North China Mission.

October 1. In Tarsus, Mr. William L. Nute, to teach in St. Paul's College.

October 9. In Foochow, Mr. and Mrs. Harold B. Belcher, joining the Foochow Mission.

October 19. In Davao, Mindanao, Philippine Islands, Dr. and Mrs. Charles T. Sibley, returning after furlough.

Births

October 14. In Diongloh, to Dr and Mrs. Charles L. Gillette, a son.

Death

In Bridgeport, Conn., November 22, Sarah Franklin, widow of Rev. Henry Blodgett, for many years a missionary of this Board in China, with station at Peking. Mrs. Blodgett was born in Greenfield, Mass., in 1825; she became the wife of Dr. Blodgett in 1854, and they first arrived in China in 1856. They were in the service of the American Board in China until 1894. Returning to this country, they made their home in Bridgeport, Conn., where Dr. Blodgett died in 1903.

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Dr. Alpheus N. Andrus, of Mardin, Eastern Turkey, has been granted permission to devote part time to Kurdish translation work.

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Rev. C. A. Nelson, secretary of the South China Mission, has been chosen to serve as acting president of the Union Theological Seminary in Canton.

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Mrs. Mabel W. Stokey, wife of Dr. Fred E. Stokey, of Ochileso, West Central Africa, who has come to America for medical treatment, is pleasantly located at the Wilkinson House, Liberty, N. Y., where letters should be sent to her. Mrs. Stokey is accompanied by her mother, Mrs. T. W. Woodside.

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The *Chinese Recorder* for June, 1914, printed an interesting and scholarly article by Prof. Lewis Hodous, of the Union Theological Seminary in Foochow, on "The Chinese Conceptions of Paradise." The article has been reprinted in leaflet form. Professor Hodous, in addition to his work in the seminary, has charge of the Board's evangelistic work in Foochow City and in Ponasang.

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The withdrawal of Miss M. D. Wingate from the post of Foreign Secretary of the Woman's Board of Missions of the Interior is an event that causes regret and a sense of serious loss. For over thirty years Miss Wingate has watched the growth of that Board from childhood to maturity; moreover, it has been in no small degree due to her skill and devotion that during this time its missionaries have more than doubled; its receipts have quadrupled; its lines of work

have broadened and solidified. We wish our esteemed colaborer a restful and recuperating winter in California, whither, we understand, she plans to go. The choice of Mrs. L. O. Lee as her successor is altogether right and fortunate, save that it makes vacant the office of Home Secretary, for which some one is yet to be found.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Andover, Cong. ch.	8 00	
Brewer, 1st Cong. ch.	14 06	
Brunswick, 1st Cong. ch.	103 00	
Bucksport, Elm-st. Cong. ch.	20 00	
Gorham, Mrs. E. T. Garland,	1 00	
Harrison, Cong. ch.	5 00	
Oxbow, Cong. ch.	3 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 200; W. L. Blake, 10,	210 00	364 06

New Hampshire

Brookline, Cong. ch.	5 00	
Candia, Cong. ch.	4 00	
Charlestown, Cong. ch.	12 50	
Concord, South Cong. ch., J. T. Sleeper, 10; E. J. Aiken, 10,	20 00	
Hopkinton, Cong. ch.	42 40	
Lebanon, West Cong. ch.	26 04	
Milton, Cong. ch.	18 71	
North Hampton, Cong. ch.	7 00	
Pittsfield, Clara B. Brown,	4 60	
Plymouth, Cong. ch.	22 25	
Raymond, Cong. ch.	15 00	
Somersworth, 1st Cong. ch.	22 50	
Stratham, Cong. ch.	10 38	
Westmoreland, Cong. ch.	6 00	216 38

Vermont

Brattleboro, Mrs. H. L. Bancroft,	2 00	
Cambridge, Cong. ch.	5 00	
Chelsea, Cong. ch.	23 61	
Coventry, Cong. ch.	6 80	
Duxbury, Cong. ch.	6 87	
Franklin, Cong. ch.	9 30	
Hardwick, Cong. ch.	10 00	
Jericho, 2d Cong. ch., toward support Rev. and Mrs. William Hazen,	9 25	
Montpelier, Rev. J. N. Perrin, Mrs. A. Crandall, and Mary Perrin, in memory of J. N. Perrin,	5 00	
Newfane, Cong. ch.	14 00	
North Troy, 1st Cong. ch.	25 00	
Post Mills, Cong. ch.	8 40	
Rupert, Cong. ch.	9 50	
Waterbury, E. H. E.	25 00	159 73

Massachusetts

Amesbury, Main-st. Cong. ch.	22 43	
Andover, Seminary Cong. ch.	55 00	
Ashby, Cong. ch.	65 01	
Auburndale, Cong. ch.	573 28	
Berkley, Cong. ch.	12 00	
Boston, Village Cong. ch. (Dorchester), of which 5 from Elenor M. Purssell, 12.09; Margaret and Norton Kent, 2,	14 09	
Brockton, Wendell-av. Cong. ch.	4 60	
Brookline, Leyden Cong. ch., 1,016.16; George P. Davis, 22.86,	1,039 02	
Buckland, 1st Cong. ch.	50 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	107 00	
Dennis, Union Cong. ch.	14 00	
East Northfield, Cong. ch.	26 50	
Florence, Cong. ch.	119 07	
Freetown, Cong. ch.	16 00	
Gilbertville, Trin. Cong. ch.	65 00	
Hatfield, Cong. ch.	64 28	
Holbrook, Winthrop Cong. ch.	160 29	
Holyoke, 1st Cong. ch.	150 48	
Lancaster, Evan. Cong. ch.	40 10	
Lincoln, Cong. ch.	22 00	
Lowell, Mrs. L. E. Shepard,	5 00	
Ludlow, 1st Cong. ch.	18 00	
Lynn, 1st Cong. ch.	155 00	
Mattapoisett, Cong. ch.	19 00	
Middleboro, North Cong. ch.	25 54	
Natick, 1st Cong. ch., to const. *A. G. Brewer,* H. M.	100 00	
Needham, Cong. ch.	4 45	
Newton, Eliot Cong. ch., of which 25 for Shansi,	50 00	
Northampton, M. C., for work for Armenians,	10 00	
Northboro, Cong. ch.	45 00	
North Brookfield, 1st Cong. ch.	42 91	
North Reading, Union Cong. ch.	14 10	
Pittsfield, 2d Cong. ch.	4 62	
Quincy, Wollaston Cong. ch.	33 80	
Richmond, Rev. W. M. Crane, toward support Dr. E. P. Case,	166 67	
Salem, Tabernacle Cong. ch.	144 45	
Saxonville, Edwards Cong. ch.	18 00	
Seekonk, Cong. ch.	10 00	
Shelburne, 1st Cong. ch.	61 61	
Sherborn, Pilgrim Cong. ch.	12 00	
Somerset, 1st Cong. ch.	8 27	
South Hadley, Cong. ch.	13 00	
South Sudbury, Memorial Cong. ch.	3 63	
Springfield, Park Cong. ch., Friend,	25 00	
Taunton, West Cong. ch., Mrs. Susan J. Bullock,	1 00	
Wakefield, 1st Cong. ch.	24 01	
Wellesley, Cong. ch.	157 93	
West Groton, Union Cong. ch.	2 05	
West Medford, Cong. ch.	58 21	
West Medway, 2d Cong. ch.	15 00	
Whitinsville, Arthur F. Whitin,	10 00	
Wilbraham, United Cong. ch.	28 46	
Williamstown, 1st Cong. ch.	195 00	
Winthrop, Union Cong. ch.	55 42	
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 400; Plymouth Cong. ch., 169.92; Hope Cong. ch., 15,	584 92	
———, Cape Cod,	10 25	
———, Friends,	87 60	4,849 05
Legacies.—Fall River, Maria R. Hicks, by Arthur W. Allen, Ex'r,	3,500 00	
Newton, Benjamin W. Kingsbury, by Isaac F. Kingsbury, Ex'r,	120 00	
Newburyport, Harriet M. Savory, add'l,	16 82	
Pittsfield, Maria R. Warriner, by Springfield Safe Deposit and Trust Co., Trustees,	3,000 00	6,636 82
		11,476 87
Less.—Massachusetts, Townsend, Nancy J. Dix, by Charles F. Worcester, Ex'r, part of legacy acknowledged in August, 1909, *Herald,*		16 00
		11,460 87

Rhode Island

Providence, Plymouth Cong. ch.	19 26	
Riverside, Cong. ch.	10 42	29 68

Young People's Societies

Vermont.—Salisbury, Y. P. S. C. E., for Aruppukottai,		15 00

Massachusetts.—Framingham, Plymouth Y. P. S. C. E., 3.26; Orange, Central Y. P. S. C. E., for Shaowu, 6, 9 26

24 26

Sunday Schools

Vermont.—Newfane, Cong. Sab. sch. 5 00

Massachusetts.—Auburndale, Cong. Sab. sch., 25; Belchertown, Cong. Sab. sch., Home Dept., for China, 2; Beverly, Dane-st. Cong. Sab. sch., 7.55; Norwood, Cong. Sab. sch., 17.35; Orange, Central Cong. Sab. sch., for Shaowu, 4; Tyngsboro, Cong. Sab. sch., 1.41; Westfield, 2d Cong. Sab. sch., 15, 72 31

77 31

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch.	2 00	
Ashford, Cong. ch.	4 00	
Canaan, Pilgrim Cong. ch.	31 42	
Chester, Cong. ch.	14 55	
East Hartford, W. M. Gilbert,	10 00	
East Hartland, Cong. ch.	5 00	
East Lyme, Mrs. Ellen C. Gillette,	10 00	
East Woodstock, Cong. ch.	50	
Ellington, Cong. ch.	61 57	
Essex, 1st Cong. ch.	4 75	
Greenwich, 2d Cong. ch.	307 93	
Hartford, 2d ch. of Christ, 440: Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 25,	465 00	
Manchester, 2d Cong. ch.	213 13	
Middletown, 1st Cong. ch.	13 71	
Milford, 1st Cong. ch.	47 72	
New Hartford, North Cong. ch.	20 00	
New Haven, United Cong. ch., of which 190 for work of Rev. R. A. Hume, 560; Center Cong. ch., 71.05,	631 05	
Northfield, Cong. ch.	15 70	
Norwich, Taftville Cong. ch.	8 50	
Oakville, Union Cong. ch.	36 00	
Roxbury, Cong. ch.	10 00	
Salisbury, ch. of Christ,	48 09	
Somers, Cong. ch.	12 00	
South Britain, Cong. ch.	20 42	
South Manchester, Center Cong. ch.	37 80	
Thomaston, 1st Cong. ch., of which 20 from Rev. G. D. Owen,	28 36	
Union, Cong. ch.	1 00	
Watertown, 1st Cong. ch.	56 48	
——, Friend, toward support Miss Elizabeth B. Campbell,	100 00	2,216 68

New York

Aquebogue, Cong. ch.	17 00	
Briarcliff Manor, Cong. ch.	5 00	
Bridgewater, Cong. ch.	42 00	
Brooklyn, South Cong. ch., 300; Central Cong. ch., 100; St. Paul's Cong. ch., 15.48; Mrs. Maria L. Roberts, 200,	615 48	
Granville, Welsh Cong. ch.	49 33	
Homer, Cong. ch.	45 00	
Honeoye, Cong. ch., of which 10 from Arthur C. Dill and 5 from Mrs. Helen N. Dill,	15 00	
Jamestown, 1st Cong. ch., for Albania,	100 00	
New York, Broadway Tabernacle Cong. ch., 100; Forest-av. Cong. ch., of which 10 from Alfred A. L. Bennett, 16; G. A. Taylor, 4.25,	120 25	
North Collins, 1st Cong. ch.	18 13	
Spencerport, Cong. ch.	25 00	
Syracuse, Plymouth Cong. ch.	48 19	
West Groton, Cong. ch.	20 00	
White Plains, Westchester Cong. ch., of which 450 toward support Mrs. T. S. Lee and 500 for Satara work,	950 00	
——, Friend,	50 00	2,120 38

New Jersey

Closter, 1st Cong. ch.	30 00	
East Orange, 1st Cong. ch., toward support Rev. A. R. Hoover,	76 15	
Lawrenceville, J. F. Stearns,	10 00	
Newark, 1st Cong. Jube Memorial ch.	13 07	
Paterson, Auburn-st. Cong. ch.	21 75	
Plainfield, Cong. ch.	219 32	
Westfield, ch. of Christ,	170 00	540 29

Pennsylvania

Ebensburg, 1st Cong. ch.	112 91	
Slatington, Bethel Welsh Cong. ch.	2 31	115 22

Ohio

Brookfield, Cong. ch.	9 00	
Chardon, Cong. ch.	9 10	
Cleveland, Hough-av. Cong. ch., 78.91; Mizpah Cong. ch., 25; Cyril-av. Cong. ch., 20,	123 91	
Gomer, Cong. ch.	45 00	
Greenwich, Cong. ch.	6 40	
Kent, Cong. ch.	60 00	
Litchfield, Cong. ch.	41 00	
Lock, Cong. ch.	1 25	
Madison, Cong. ch.	18 00	
Rootstown, Cong. ch., toward support Rev. A. B. DeHaan,	95 00	
Ruggles, Cong. ch.	11 05	
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 121.50; Washington-st. Cong. ch., 36.15,	157 65	
Wakeman, 2d Cong. ch.	58 00	635 36

Young People's Societies

New Jersey.—Montclair, Baker Mission Study Circle of 1st Cong. ch., for Mt. Silinda, 30 00

Ohio.—Elyria, 2d Y. P. S. C. E. 11 00

41 00

Sunday Schools

Connecticut.—Bridgeport, Black Rock Cong. Sab. sch., 7.65; Litchfield, Cong. Sab. sch., of which 16 for Albania and 3 for China, 19; New London, 1st Cong. Sab. sch., 40.26; Southington, 1st Cong. Sab. sch., 6.72; South Manchester, Center Cong. Sab. sch., 37; Winsted, 2d Cong. Sab. sch., 9.80, 120 43

New York.—Brooklyn, South Cong. Sab. sch., 30; do., Lewis-av. Cong. Sab. sch., for Inghok, 15; Buffalo, 1st Cong. Sab. sch., toward support Rev. Charles M. Warren, 50; Flushing, 1st Cong. Sab. sch., of which 36.07 for Sivas and 12.29 for Mindanao, 48.36; Franklin, Cong. Sab. sch., for Adana, 15; Mt. Vernon, 1st Cong. Sab. sch., 8; New York, Bedford Park Cong. Sab. sch., 5; Oswego, Cong. Sab. sch., 23.96, 195 32

Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 10 00

Ohio.—Greenwich, Cong. Sab. sch., Mrs. Gates's Class, 10 00

335 75

INTERIOR DISTRICT

Texas

Dallas, E. M. Powell,	50 00	
Hurley, Union Cong. ch.	2 00	52 00

Indiana

Michigan City, Emanuel Cong. ch. 5 00

Oklahoma

Anadarko, Cong. ch.	15	
Carrier, Cong. ch.	2 50	
Okarche, Cong. ch.	10 60	
Oklahoma City, Pilgrim Cong. ch., 6; Harrison-av. Cong. ch., 1,	7 00	
Oktaha, Cong. ch.	3 60	
Turkey Creek, Cong. ch.	1 10	24 95

Illinois

Annawan, Cong. ch.	10 00	
Big Rock, English Cong. ch.	6 25	
Brimfield, Cong. ch.	10 00	
Bunker Hill, Cong. ch.	16 16	
Carpentersville, 1st Cong. ch.	44 00	
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 494.88; Ravenswood Cong. ch., 56.23; Garfield Park Cong. ch., 25,	576 11	
Creston, Cong. ch.	75	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas,	280 00	
Freeport, Cong. ch.	4 00	
Galva, 1st Cong. ch.	111 00	
Gridley, Cong. ch.	10 00	
Huntley, Cong. ch.	11 25	
La Grange, 1st Cong. ch.	500 00	
Moline, 2d Cong. ch., 18; 1st Cong. ch., 180,	198 00	
Neponset, Cong. ch.	10 00	
Pana, Cong. ch.	2 64	
Park Ridge, Cong. ch.	10 00	
Peoria, 1st Cong. ch.	150 00	
Popular Grove, Cong. ch.	10 00	
Seward, R. E. Short,	100 00	
Sheffield, Cong. ch.	36 75	
Sterling, Cong. ch.	11 85	2,133 76

Michigan

Bedford, Cong. ch.	2 00	
Big Rapids, Cong. ch.	2 70	
Buckley, Cong. ch.	2 00	
Columbus, Cong. ch.	18 00	
Detroit, Annual Meeting Entertainment Committee,	340 83	
Grand Blanc, 1st Cong. ch.	15 00	
Kalamazoo, Mr. and Mrs. Louis B. Fritts,	33 25	
Portland, 1st Cong. ch.	12 50	
Tipton, Cong. ch.	2 50	
Traverse City, 1st Cong. ch., 5.53; Friends, for work in Turkey, 5,	10 53	
Whitehall, Cong. ch.	10 00	
———, Friend, for work in Madura,	1,000 00	1,449 31

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis,	39 50	
Clinton, Cong. ch.	17 50	
Dodgeville, Plymouth Cong. ch.	7 00	
Eau Claire, 2d Cong. ch.	5 00	
Edgerton, 1st Cong. ch.	22 00	
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose,	70 00	
Fox Lake, Cong. ch.	23 00	
Kenosha, 1st Cong. ch.	75 00	
La Crosse, 1st Cong. ch., toward support Rev. C. H. Maxwell,	75 00	
Maple Valley, Cong. ch.	5 00	
Milwaukee, Grand-av. Cong. ch.	59 60	
Plymouth, Cong. ch.	8 34	
Potosi, Mrs. Thomas Davies,	50 00	
Rhinelander, Cong. ch.	12 00	
Waukesha, 1st Cong. ch., 5; D. T. Williams, 20,	25 00	493 94

Minnesota

Austin, F. P. McBride,	1 00	
Cambria, Salem Cong. ch.	5 00	
Edgerton, 1st Cong. ch.	15 00	
Lake City, 1st Cong. ch.	18 75	
La Porte, Frank W. Hart, for Mindanao,	2 50	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 159.45; Linden Hills Cong. ch., 25,	184 45	
St. Paul, Mrs. Alice H. Green,	15 00	
Wayzata, Cong. ch.	15 75	257 45
Less.—Minneapolis, Plymouth Cong. ch., Friend, part of gift in June, 1914, *Herald*,		1,000 00

Iowa

Avoca, Ger. Cong. ch.	20 00	
Cedar Falls, Cong. ch., H. H. Seerley,	15 00	
Davenport, Mrs. H. F. Gibbs,	1 00	
Eldora, Charles M. Duren,	25 00	
McGregor, Cong. ch.	21 48	
Muscatine, Ger. Cong. ch.	9 50	91 98

North Dakota

Anamoose, Cong. ch.	2 00	
Epworth, 1st Cong. ch.	1 00	
Fessenden, Cong. ch., for Sholapur,	10 43	
Fredonia, Nazareth Cong. ch.	46 00	
Harvey, 1st Cong. ch.	2 00	
Hettinger, Cong. ch.	4 55	65 98

South Dakota

Aberdeen, Cong. ch.	4 83	
Centerville, Cong. ch.	1 69	
Clark, Cong. ch.	17 60	
Eureka, Israel Cong. ch., 25, St. Paul's Cong. ch., 15, Jesus Cong. ch., 8.50, Friedens Cong. ch., 7, all toward support Rev. C. H. Maas,	55 50	
Gregory, Bethany Cong. ch., 8.75; Zion Cong. ch., 2,	10 75	
Mitchell, Cong. ch.	4 52	
Orient, Mrs. Rose R. Gooder,	15 00	
Ree Heights, Cong. ch.	9 60	
Scotland, Ger. Cong. chs., toward support Rev. C. H. Maas,	40 00	
Springfield, Cong. ch.	4 60	164 09

Nebraska

Franklin, Cong. ch.	50 00	
Friend, 1st Ger. Cong. ch.	20 00	
Genoa, Cong. ch.	22 00	
Grand Island, 1st Cong. ch.	25 00	
Hastings, Cong. ch., 89; 1st Ger. Cong. ch., 50; Emmanuel Ger. Cong. ch., 10,	149 00	
Lincoln, Zion Ger. Cong. ch.	45 00	
Rising City, Cong. ch.	6 00	
Sutton, Ger. Cong. ch.	60 00	377 00

Kansas

Centralia, 1st Cong. ch.	5 32	
Ford, Cong. ch.	5 00	
Neuchatel, Cong. ch.	3 50	
Onaga, 1st Cong. ch.	5 00	
Sterling, 1st Cong. ch.	20 00	
Topeka, 1st Cong. ch.	40 00	
Wellington, 1st Cong. ch.	17 50	96 32

Colorado

Denver, Ohio-av. Cong. ch.	28 75	
Fountain, Cong. ch.	16 50	45 25

Young People's Societies

Illinois.—Chicago, Pacific Y. P. S. C. E., 5; Oak Park, 3d Y. P. S. C. E., Florence Brown, for Albania, 3,	8 00
Wisconsin.—Bloomington, 1st Y. P. S. C. E.	5 00
	13 00

Sunday Schools

Indiana.—Terre Haute, Plymouth Cong. Sab. sch.	3 82
Illinois.—Chicago, Pacific Cong. Sab. sch., 5; Dundee, Cong. Sab. sch., for Albania, 20; Oak Park, 1st Cong. Sab. sch., 25,	50 00
Michigan.—Constantine, 1st Cong. Sab. sch., 6.25; Hart, 1st Cong. Sab. sch., 7.35; Wheatland, Cong. Sab. sch., 5.25,	18 85
Wisconsin.—Madison, 1st Cong. Sab. sch.	30 00
South Dakota.—Hetland, Cong. Sab. sch., 1.13; Iroquois, Cong. Sab. sch., 3.84,	4 97
Nebraska.—Omaha, St. Mary's-av. Cong. Sab. sch.	25 00
	132 64

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 11 00

Idaho

American Falls, 1st Ger. Cong. ch. 6 00
Weiser, Cong. ch. 10 00—— 16 00

Washington

Blaine, Cong. ch. 10 00
Deer Park, W. H. Short, 10 00
Irby, Emmaus Cong. ch. 95 00
Krupp, Zion Cong. ch. 10 00
Lind, Zion Cong. ch. 12 50
North Yakima, Cong. ch. 15 00
Odessa, Zoar Cong. ch., 12.50; Hoffnungsberg Ger. Cong. ch., 12, 24 50
Packard, Immanuel Ger. Cong. ch. 60 00
Pullman, Cong. ch. 7 00
Ruff, Ebenezer Ger. Cong. ch. 10 00
Seattle, West Cong. ch., 10; Prospect Cong. ch., 5, 15 00
Walla Walla, 1st Cong. ch. 45 00
Warden, Freudenfeld Ger. Cong. ch. 12 00—— 326 00

Oregon

Forest Grove, Cong. ch. 9 12
Hubbard, Cong. ch. 13 00—— 22 12

California

Berkeley, North Cong. ch., 39; 1st Cong. ch., 28.25, 67 25
Fresno, Mrs. Kohar Kaprilian, 5 00
Los Angeles, Rev. B. F. Boller, 3 00
Martinez, Cong. ch. 5 88
Oakland, 1st Cong. ch., 682; Fruitvale-av. Cong. ch., 21; Boulevard Cong. ch., 10; Myrtle-st Cong. ch., 4.26; Ward Memorial Cong. ch., 1, 718 26
Petaluma, Cong. ch. 27 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Portersville, Cong. ch. 14 40
San Francisco, 1st Cong. ch., 59.35; Chinese Cong. ch., 8, 67 35
Santa Rosa, Cong. ch. 3 06
Sonoma, Cong. ch. 10 00
———, A deceased friend, 2,000 00— 2,936 20

Alaska

Douglas, 1st Cong. ch. 15 00

Young People's Societies

California.—Tulare, Y. P. S. C. E., for Adana, 10 00

Sunday Schools

Oregon.—Freewater, Cong. Sab. sch. 2 75
California.—Pacific Grove, Mayflower Cong. Sab. sch., 16.33; Ventura, Cong. Sab. sch., 5.50, 21 83

24 58

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston, Treasurer

For language lessons, Smyrna, 22 00

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 1,000 00

For North China Union Woman's College, Peking, 4,000 00— 5,000 00

Additional Donations for Special Objects

Maine.—Hallowell, Sophie B. Gilman, for King School, care Miss C. R. Willard, 2; Portland, Harold W. Jones, for church, care Rev. E. H. Smith, 10, 12 00

New Hampshire.—Mt. Vernon, The Hearthstone, in memory of Minnie T. Kittredge, for native pastor, care Rev. Edw. Fairbank, 50 00

Vermont.—Benson, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear, 1; St. Johnsbury, Rev. Charles H. Morse, for student, care Rev. L. F. Ostrander, 5, 6 00

Massachusetts.—Amherst, 1st Cong. ch., Mrs. Horace Norton, for school for married women, care Rev. W. O. Pye, 26; Boston, Old South Cong. Sab. sch., Ladies' Bible Class, for scholarship, care Miss A. L. Millard, 30; do., Mrs. Sarah D. Lane, for hospital, care Dr. H. N. Kinnear, 100; Dennis, Union Cong. ch., Mrs. Hannah E. Sylvan, for Annie Tracy Riggs Hospital, 5; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, care Rev. J. X. Miller, 25; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for native helper, care Rev. E. P. Holton, 25; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., for use of Rev. C. A. Nelson, 12; Lincoln, Cong. Sab. sch., for pupil, care Miss Emily S. Hartwell, 20; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss Esther B. Fowler, 22; Northampton, Edwards Cong. ch., M. M. W., for bed in hospital, care Mrs. F. F. Tucker, 20; do., Harriet J. Kneeland, for hospital, care Dr. F. F. Tucker, 5; do., Helen L. Sherrill, for hospital furnishings, care do., 2; Northboro, Cong. Sab. sch., of which 4 for orphanage, care Rev. J. H. Pettee, and 4 for Sivas School, care Rev. E. C. Partridge, 8; South Natick, Grace C. Foss, for school for married women, care Rev. W. O. Pye, 25; Springfield, Mr. and Mrs. R. A. Clark, for hospital work, care Dr. and Mrs. F. F. Tucker, 16; Wellesley Hills, Frank L. Fuller, for Bible school, care Rev. Watts O. Pye, 100; West Brookfield, Cong. ch., Friend, for school for married women, care do., 25; Winchendon, North Cong. Sab. sch., for work, care Miss E. S. Webb, 16; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 25; do., Plymouth Cong. Sab. sch., Home Dept., for pupil, care do., 10; ———, Friend, for pupil, care Rev. W. M. Zumbro, 35, 552 00

Rhode Island.—Providence, A. W. Fairchild, for hospital, care Dr. H. N. Kinnear, 5 00

Connecticut.—Cornwall, Emily and Marian Marsh, for pupil, care Mrs. Otis Cary, 20; Greens Farms, Cong. ch., of which 100 for repairs on buildings, care Rev. W. P. Elwood, and 16.50 for pupil, care do., 116.50; New Haven, Simeon E. Baldwin, for school, care Rev. W. R. Leete, 100; Newington, Friend, for work, care Mrs. C. D. Ussher, 10; New Milford, William G. Green, for auto, care Rev. C. A. Clark, 25; Salisbury, Cong. ch., for work, care Mrs. Theodore S. Lee, 2; Washington, Mrs. H. S. Nettleton, for hospital, care Dr. H. N. Kinnear, 2, 275 50

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Castile, Sanitarium Mission Circle, for work, care Miss F. K. Bement, 10; New York, Cong. ch., Arthur C. Dill, for hospital, care Dr. and Mrs. H. N. Kinnear, 10; do., Wright School Assn., for school, care Mrs. D. K. Getchell, 20; do., Mrs. John S. Kennedy, for International College, Smyrna, 2,000; Poughkeepsie, M. L. R., through Harriet L. Osborne, of which 10 for work, care Miss E. S. Hartwell, and 5 for pupil, care Miss E. S. Perkins,

15; Riverhead, Sound-av. Y. P. S. C. E., for school, care Rev. E. P. Holton, 40; Rochester, Edward F. Davison, for pupil, care Rev. J. H. Pettee, 35; Saratoga Springs, 1st Cong. ch., for church, care Rev. F. P. Beach, 30, 2,180 00

Pennsylvania.—Mercersburg, Anna Myers, for Foochow hospital, care Dr. H. N. Kinnear, 2; Munhall, T. K. Steenson, for King School, care Rev. George E. White, 3; Norristown, Schwenkfelder Y. P. S. C. E., for use of Miss F. K. Heebner, 15; Palm, Schwenkfelder Sab. sch., Prim. Dept., for do., 5; do., Schwenkfelder Y. P. S. C. E., Junior Dept., for do., 5; Philadelphia, Susan Shipley, through National Armenia and India Relief Assn., toward support Dr. Ruth A. Parmelee, 66, 96 00

Ohio.—Cleveland, Mrs. J. F. Jackson, for King School, care Miss C. R. Willard, 12; Oberlin, The Oberlin-Shansi Memorial Assn., of which 20 for scholarship, care Mrs. Jesse B. Wolfe, and 156.23 for current expenses of Shansi Memorial Academy, 176.23; Springfield, 2d Lutheran ch., for work, care Miss Irene Dornblaser, 32, 220 23

District of Columbia.—Washington, Mt. Pleasant Cong. Sab. sch., for pupil, care Miss Anna L. Millard, 30 00

Georgia.—Atlanta, Rev. and Mrs. Frank R. Shipman, for native worker, care Rev. E. C. Partridge, 150 00

Florida.—Winter Park, Frances M. Ely, for Ely Memorial Bed in Van Hospital, care Dr. C. D. Ussher, 3 00

Illinois.—Chicago, Rogers Park Cong. ch., F. H. Tuthill, for Theological School Building, care Rev. W. O. Pye, 250; do., Kenwood Evan. ch., N. S. Bouton, deceased, for school, care Rev. T. D. Christie, 120; do., George M. Clark, toward purchase of auto for Rev. C. A. Clark, 50; do., Mrs. E. P. Harris, for bed in hospital, care Mrs. F. F. Tucker, 20; do., Edward F. Teichman, for native preacher, care Rev. R. A. Hume, 12.50; do., Friend, for King School, care Miss C. R. Willard, 25; Crystal Lake, Cong. ch., for pupils, care Rev. A. J. Saunders, 10; Joy Prairie, Cong. Sab. sch., for pupil, care Rev. Edw. Fairbank, 20; Oak Park, 3d Cong. Sab. sch., for beds in hospital, care Dr. W. A. Hemingway, 120, 627 50

Michigan.—Constantine, 1st Cong. Sab. sch., for Constantine Memorial Bed, care Rev. P. L. Corbin, 15; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 62.92, 77 92

Minnesota.—Hasty, Mrs. R. T. Ferguson, for hospital, care Dr. H. N. Kinnear, 1; Minneapolis, Mary J. Wingate, for Boys' School, care Rev. H. K. Wingate, 10, 11 00

Iowa.—Decorah, 1st Cong. ch., Friends, of which 6 for King School and 6 for work, care Miss C. R. Willard, 12; Doon, Cong. ch., for work, care Rev. C. S. Vaughan, 30, 42 00

South Dakota.—Scotland, Ger. Cong. chs., for work, care Rev. C. A. Nelson, 60 00

Nebraska.—Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1 00

Kansas.—Onaga, 1st Y. P. S. C. E., for work, care Mrs. H. A. Maynard, 10; do., Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30; Valley Falls, Lida M. Kendall, toward furnishing room in girls' dormitory, care Miss Mabel Huggins, 5, 45 00

Colorado.—Denver, Mrs. George C. Barnard, for pupil, care Miss C. R. Willard, 15 00

California.—Claremont, Cong. Sab. sch., Berean Bible Class, for hospital, care Dr. C. H. Haas, 21; do., Mrs. Helen G. Renwick, through Rev. C. C. Tracy, for hospital, care Dr. J. K. Marden, 100; Los Angeles, Katibel Chadbourne, for King School, care Miss C. R. Willard, 30; do., Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 5; Pasadena, F. W. Lyman, toward auto for Rev. C. A. Clark, 50; Sacramento, Mrs. Caroline Stephenson, for pupil, care Miss Gladys Stephenson, 50; do., Vesta Gray, for work, care do., 2; Whittier, Estate of Mary E. Griffin, by A. L. Reed, Ex'r, for work, care Rev. Cass A. Reed, 500, 758 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston, Treasurer

For pupil, care Miss Sarah Stimpson,	6 00	
For use of Miss Lucile Foreman,	35 00	
For Bible-woman, care Mrs. W. N. Chambers,	30 00	
For work, care Dr. G. C. Raynolds,	25 00	
For pupil, care Miss Clara H. Bruce,	15 00	
For pupil, care Mrs. R. A. Hume,	135 00	
For native worker, care Mrs. R. A. Hume,	25 00	
For work, care Miss Isabelle Phelps,	50 00	
For work, care Miss Isabelle Phelps,	25 00	346 00

Income St. Paul's Institute

For St. Paul's Institute, 382 50

5,945 65

Donations received in November, 30,447 37

Legacies received in November, 6,620 82

37,068 19

Total from September 1, 1914, to November 30, 1914. Donations, $156,346.97; Legacies, $11,489.72 = $167,836.69.

Shansi School Fund

Maine.—Westbrook, Mr. and Mrs. W. K. Dana, 100 00

Albanian Hospital

Massachusetts.—Colerain, Cong. ch. 50 00

Connecticut.—New Haven, Center Cong. ch. 139 75

Wisconsin.—Milwaukee, Grand-av. Cong. ch. 100 00

289 75

Albanian Medical Work

Massachusetts.—Salem, Walter K. Bigelow, 100 00

New York.—New York, Sab. sch. of Charlton-st. Memorial ch. 10 00

Michigan.—Hudson, C. B. Stowell, 100 00

210 00

Albanian Work

Massachusetts.—Northampton, Mrs. S. E. Bridgman, 5 00

Marsovan Seminary Building Fund

Rhode Island.—Providence, Friend, through Rev. George E. White, 5 00

Woman's Medical Mission, Jaffna

Massachusetts.—Springfield, North Cong. ch., toward support Dr. I. H. Curr, 20.75; do., North Cong. Sab. sch., for do., 30, 50 75

Van College Fund

Michigan.—Correctionville, George A. Bailey, 5; Detroit, Miss N. J. Dean, 5; do., Miss Beattie, 5, 15 00

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